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THE

JUVENILE MENTOR,

OR

SELECT READINGS;

BEING

AMERICAN SCHOOL CLASS-BOOK,

N^o 3.

CONTAINING

PROGRESSIVE LESSONS

IN

ORTHOEPY, READING AND SPEAKING;

ADAPTED

TO THE COMPREHENSION OF YOUTH.

By A. PICKET,

President of the Incorporated Society of Teachers, and Member
of the Historical Society, in New-York; Senior Principal of
Manhattan School,

AUTHOR OF THE AMERICAN SCHOOL CLASS-BOOKS, &c.

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TO THE CONDUCTORS OF SCHOOLS.

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The present edition of this work is a fair specimen of its future appearance. The "Mentor" is now brought to a standard, which will prevent the discordancy in schools, occasioned by frequent alterations and emendations. This, as well as the Author's other *Class-books*, viz. the *Juvenile Primer*, *Parent's Manual*, *Juvenile Spelling Book*, *Instructor*, *Expositor*, and *Walker's Dictionary* are all stereotyped, and will be kept on paper of a superiour quality, and bound in the best manner for school use.

District of New-York, ss.

BE IT REMEMBERED, that on the twenty-fifth day of August, in the forty-fifth year of the Independence of the United States of America, ALBERT PICKET, of the said district, hath deposited in this office the title of a Book, the right whereof he claims as author and proprietor, in the words following, to wit:

'The JUVENILE MENTOR, or *Select Readings*; being American School Class-Book, No. 3. Containing Progressive Lessons in Orthoepey, Reading and Speaking; adapted to the comprehension of Youth. By A. PICKET, President of the Incorporated Society of Teachers, and Member of the Historical Society, in New-York. Senior Principal of Manhattan School, Author of the American School Class-Books, &c."

In conformity to the Act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled an "Act, supplementary to an Act, entitled an act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

GILBERT LIVINGSTON THOMPSON,
Clerk of the Southern District of New-York.

P R E F A C E.

THAT so much labour should be bestowed upon the *initials* and *terminations* inserted in this volume, when most of them are to be found in the Author's other progressive books, may be a matter of wonder to many persons, who will very naturally inquire into the utility of them. To these it may be answered, that the words of our language seem more nearly related to each other by their initials and terminations than at first sight may appear, and that the classing of them according to their *beginnings* and *endings* seems to exhibit a new view of them which is both curious and useful: for as their *accent* and *quantity* depend so much on their terminations, such an arrangement appears to give a more definite and comprehensive idea of their pronunciation than it is possible to give by the common classification. This end was so desirable as to induce the Author to spare no pains to promote it; and to endeavour to show, at one view, nearly all the words of the same class differently accented, by which means the rule and exception may be found, and by seeing them contrasted, are imprinted more strongly on the memory, and are the more easily recollected. When words are sounded nearly alike, we can recollect them better than when they are promiscuously mingled with the rest of the words in the language. By frequently repeating them as they stand together, the ear will gain a habit of placing the accent properly without knowing why it is so. Children learn the pronunciation of words much easier, and with greater facility by the ear, and by correct oral instruction, than by any formal rules. Let instructors pronounce and read correctly, and their pupils will readily imitate them.

It is unnecessary to observe, that the first preparatory step to correct reading is a just and elegant pronunciation; but this cannot be obtained without care and attention. The practice of requiring children to read, before they can pronounce words correctly, is an error which ought to be avoided. To this end, the Author has collected, arranged, and accented all the words which are liable to be mispronounced, and so simplified them by *analogical classifications* that their true pronunciation cannot well be mistaken.*

The variety of sounds, however, which the vowels and diphthongs make in different words, render it extremely difficult to acquire a correct pronunciation. It is indispensably requisite, therefore, for all persons who would become complete masters of orthoepy to make themselves acquainted with the sounds of the letters, especially the vowels and diphthongs; to exemplify them in a variety of ways, copious illustrations are inserted.

It is deemed unnecessary to make any further remarks on this subject, the reader on a perusal, will readily perceive the full scope and bearing of the work.

In teaching the art of reading, it should be the first object of every Preceptor to make his pupils *talk correctly and naturally on book*; and to sweeten their tone of voice by an elegant pronunciation and just inflection. A good reader (says a correct writer,) is one who can perfectly *comprehend*, and readily enter into the *feelings* of his author; consequently, he is one who has learned to *THINK*, a species of knowledge seldom thought of, in our schools, though it ought to be the first

* In this, as in the Author's other progressive books, he has followed the judicious Walker.

inculcated. Children, as soon as they can speak, are remarkable for expressing their *own* wishes and sentiments in the genuine language of nature. Not an *emphasis* is misplaced—not an *inflection* of the voice is misapplied. But as soon as they begin to read, and express the thoughts and sentiments of *others*, how different is their execution. The most unnatural habits are speedily acquired, which too often attend them through life! The only way to remedy this evil, is to give children such *lessons* in reading as are suitable to their tender capacities, and teach them to make the *sentiments* as it were their own, and to *express* them as they would to their *play-mates* in telling a story. The selection of pieces in this volume is to this end; and to imbue the minds of the rising generation with the pure principles and sentiments of *virtue*, *patriotism*, and *religion*.

RULES FOR READING.

1. Give the letters their proper sound.
2. Pronounce the vowels *a, e, i, o, u*, clearly, giving to each its proper quantity.
3. The liquids *l, m, n, r*, should be pronounced with a considerable degree of force.
4. Distinguish every accented letter or syllable by a particular stress of the voice.
5. Read audibly and distinctly, with a degree of deliberation suited to the subject.
6. Pause at the points a sufficient length of time, but not so long as to break that connexion which one part of a sentence has with another.
7. Give every sentence, and member of a sentence, that *inflection* of voice which tends to improve either the sound or the sense.
8. Before attempting to read the examples on *inflections*, a thorough knowledge of the two slides or inflections of the voice (see p. vi.) ought to be obtained. Without a very accurate knowledge of these two slides, no very great progress in reading can possibly be made.
9. The inflections of the voice which accompany the pauses, are the *stamina* of all good reading or speaking; for whether we read or speak high or low, loud or soft, quickly or slowly, with or without the tones of a particular passion, the voice must rise or fall, or proceed in a continued monotony: so that the *rising* and *falling inflection* must be considered as the *axis* on which the whole force and variety of reading or speaking turns. And a just mixture of these inflections is so important, that whenever they are neglected the pronunciation becomes feeble, monotonous and ungraceful. If a speaker elevates his voice too frequently, he contracts a squeaking tone; if he depresses it too often, he hurts the sense by breaking its connexion; and though a monotony may sometimes be used for the sake of variety, too frequent recourse to it would produce languor, listlessness, and inattention.
10. In reading, the principles should be gradually reduced to practice. Words that require the rising inflection may, by the pupil, be marked with a pencil with the acute (') accent; and such as require the falling inflection, with the grave (˘) accent. Emphatical words may be marked by drawing a straight line over them; and when a rhetorical pause is admissible, a mark such as a comma may be inserted after the word.
11. The tones of the voice must, in every instance, be regulated entirely by the nature of the subject.
12. At the beginning of a subject or discourse the pitch of the voice should, in general, be low: to this rule, however, there are some exceptions, especially in poetry, and even in prose.
13. Though an elegant and harmonious pronunciation of verse will sometimes oblige us to adopt different inflections from those we use in prose, it may still be laid down as a good general rule, that verse requires the same inflection as prose, though less strongly marked, and approaching to monotony.—Whenever a sentence or member of a sentence, would necessarily require the rising or falling inflection in prose, it ought always to have the same in poetry.

INTRODUCTION.

OF PAUSES OR POINTS.

See Juvenile Expositor, p. 356, 7, 8, 9, and 380, &c.

There are two kinds of pauses, viz. *Grammatical* and *Rhetorical* pauses. *Grammatical* pauses are denoted by certain points or marks; at which it is necessary to pause or stop a little, for the purpose of breathing and elucidating the meaning of a sentence.

Rhetorical pauses are those stops made by a reader or speaker, which, though frequently not marked, serve to beautify delivery, by giving it all that variety and ease of which it is susceptible.

The grammatical pauses are distinguished into

The Comma	} marked thus	{ ; : ; .
The Semicolon		
The Colon		
The Period		

And those which are accompanied with an alteration in the tone of the voice, into

The Interrogation	} marked thus	{ ? ! ()
The Exclamation		
The Parenthesis		

Besides these, there is another pause called the hyphen or dash marked with a short line, thus —

Some writers suppose that the

Semicolon	} is a pause double the time of the	{ Comma, Semicolon, Colon.
Colon		
Period		

Others are of opinion that the

Semicolon	} is a pause	{ double triple quadruple	} the time of the Comma.
Colon			
Period			

Perhaps the Pupil might be told to pause

at the	{	Comma	{ while he could deliberately	{	one.
		Semicolon			one, two.
		Colon			one, two, three.
		Period			one, two, three, four.

The number of pauses may be reduced to three; namely,

The Smaller Pause	} answering to the	{ Comma. Semicolon and Colon. Period.
The Greater Pause		
The Greatest Pause		

The interrogation and exclamation points are said to be indefinite as to their quantity of time, and are used to mark an elevation of voice; and the parenthesis, to mark a moderate depression of the voice, with a pause greater than a comma.— The time of the hyphen or dash is also indefinite.

TABLE of the TWO SLIDES, or INFLECTIONS of VOICE.*

The *acute* accent (') denotes the *rising*, and the *grave* accent (`) the *falling* inflection.

Did they act prop'erly, or im'properly?	They acted prop'erly, not im'properly.
Did he speak distinct'ly, or in'distinctly?	He spoke distinct'ly, not in'distinctly.
Must we act accord'ing to the law, or con'trary to it?	We must act accord'ing to the law, and not con'trary to it.
Did he go wil'ingly, or un'willingly?	He went wil'ingly, not un'willingly.
Was it done correct'ly, or in'correctly?	It was done correct'ly, not in'correctly.
Did he say cau'tion, or can'tion?	He said cau'tion, not cau'tion.
Did he say wise'ly, or wise'ly?	He said wise'ly, not wise'ly.
Did he say val'ue, or val'ue?	He said val'ue, not val'ue.
Did he say wis'dom, or wis'dom?	He said wis'dom, not wis'dom.
Did he say fame', or fame'?	He said fame', not fame'.
You must not say fa'tal, but fa'tal.	You must say fa'tal, not fa'tal.
You must not say e'qual, but e'qual.	You must say e'qual, not e'qual.
You must not say i'dol, but i'dol.	You must say i'dol, not i'dol.
You must not say o'pen, but o'pen.	You must say o'pen, not o'pen.
You must not say du'bious, but du'bious.	You must say du'bious, not du'bious, &c.

KEY.

The figures over the letters refer to the vowels in the words, as follow:
Fâte fâr fâll fât mê mêt pine pîn nô môte nôr nôt tùbe tâb bûll ôll pôunce.

th sharp, as in *thin*, *thought*.

TH flat as in *THIS*, *THOUGH*.

g always hard (eg) as in *go*, *give*, *gone*.

s always sharp (ess) as in *so*, *such*, *son*.

x always sharp (eks) as in *ox*, *fox*, *box*.

ng always sounded as in *ring*, *bring*, *thing*.

zh	} equivalent to French	j
j		dj
sh		sh
ch		tch

ial *w* and *y* sound as in *we*, *ye*.—*ou* and *oy* sound as in *now*, *cloy*, &c.

INITIAL SOUNDS.†

These orthographical exercises should be scrupulously attended to: not a word should be passed over unless it be *correctly spelled*, *accented*, and *pronounced*: they should even be read by the pupil till he is fully master of them before he commences the reading lessons.

1. *au*, at the beginning of words, sounds â, in *au'burn*, *auc'tion*, *auc'tionary*, *au'dible*, *au'dibly*, *au'dience*, *au'dit*, *au'ditor*, *au'ditory*, *au'ditress*, *au'ger*, *au'ght*, *aug'ment* (*noun*), *au'gur*,† *au'gury*, *au'gust* (*n.*), *au'spice*, *au'stral*, *au'thor*, *au'thorize*, *au'tograph*, *au'tumn*, *au'ctioneer*, *audacious*, *auda'city*, *augment'* (*verb.*) *augmentâtion*, *august'* (*adj.*), *aurelia*, *auric'ula*, *auric'ular*, *aurif'erous*, *aurôra*, *aurôra-boreâlis*, *auspi'cial*, *auspi'cious*, *austere*, *auster'ity*, *authen'tic*, *authen'ti-*

* For a full and philosophic view of this subject, see Walker's *Elocution*, *Rhetorical Grammar*, &c.

† These words may serve as useful exercises, not only in *orthoepey*, but also in *orthography*.—For this purpose a portion of them may be pronounced and spelled by the pupil each day, or as often as the Teacher may think proper. The Teacher will secure the attention and improvement of his pupils by accustoming them to turn to those words in some good dictionary, say Picket's *Walker*, and learn their meaning as an evening's exercise.—See *Juvenile Expositor*, p. 24, 25, 26, &c.

‡ Participles have the accent on the same syllable as the verbs from which they are derived; thus the verb to *interest*, has the accent on the first syllable; the participles *inter'esting*, *inter'ested*, derived from it, have the accent on the same syllable.

cate, authenti'city, author'itive, author'ity, autom'aton, autom'atous, autop'tical, autom'nal, auxil'iar auxil'iary.—aunt s. *ant*.

2. *circum*, s. *sêr-kûm*, in circumam'bient, circumam'bulate, cir'cumcise, circumci'sion, circumduct', circum'ference, circumferen'tor, cir'cu'flex, circum-fluent, circum'fluxus, circ'umfûse, circumfûsion, circumj'cent, circ'umlocution, circumloc'utory, circumnavigation, circumrotation, circumscribe, cir'cumspect, cir-cumstance, circumvent', circumvolûtion, &c.

3. *co-op*, s. *kô-ôp*, in co-op'erate, co-op'eration, co-op'erative, co-op'erator, co-optation, (co-or s. *kô-ôr* in) co-or'dinate, co-or'dinately, co-or'dinateness, co-ordination.

4. *dis*, s. *dîs*, in disabil'ity, disadvan'tage, disaffec'tion, disagrée, disallow', disappear, disapprove', disavow', discard', disclose, discontent', discourse, discreet', disembark', disinc'line, disobédient, disquietude, dissem'ble, dissent', dissolution, distrib'utive, distrust', disûnity, &c.

5. *dis*, s. *dîz*, in disâble, disarm', disas'ter, disas'trous, disband', disbark', dishur'den, disburse', disburse'ment, discern', discern'ible, discern'ing, discern'ment, disdâin, disdâinful, disease, disgorge', disgrâce, disgrâceful, disgrâcefully, disgracious, disguise, disguise'ment, disgust', disgust'ful, dishon'est, dishon'esty, dishon'our, dishon'ourable, disin'terested, disjoin', disjoint', disjunct', disjunct'ion, disjunct'ive, dislike, dislikén, dislimb', dislodge', disloy'al, disloy'alty, dis'mal, disman'tle, dismask', diamast', dismây, dismem'ber, dismiss', dismiss'ion, dismort-gage, dismount', disor'der, disor'derly, disor'dinate, disown, disrel'ish, disrep'utable, disrôbe, disrup'tion, dissolv'able, dissolve', dissolv'ent, dissolv'able, disvalua-tion, disval'ue, disûse, (n.), disvouch', (di before s, s dé in) dishev'elled, dis-pread', (disme s. *dîme*.)

6. *ea* s. *è* in each, éager, éagerly, éagerness, éagle-eyed, éarless, éar-ring, éarwax, éasily, éasiness, éasterly, éastern, éastward, éary, éatable, éaves-dropper, (earl s. *êrl* in) earl'dom, earl'iness, ear'ly earn, ear'nest, ear'nestly, earth, earth'en, earth'ling, earth'ly, earth-quake, earth'y. (ead &c. s. *êd* in) dead, lead, head, deaf, deaf'ness, deaf'ly.

7. *ex*, s. *êgz*, in exact', exact'ly, exac'tion, exact'ness, exa''ggerate, exa''gge-ration, exa''gitate, exalt', exaltation, exâmen, examinâtion, exam'ine, exam'ple ex-an'imate, exas'perate, exasperâtion, exec'utive, exec'utor, exec'utrix, exem'plar, exem'plary, exemplification, exem'plify, exempt', exemption, exert', exert'ion, exhâle, exhâlement, exhaust', exhaust'less, exhib'it, exhil'erate, exhort', extle (v.), exist', exist'ence, exist'ency, exist'ent, exon'erate, exonération, exor'bitance, exor'bitant, exor'dium, exot'ic, exûberance, exûberant, exult', exult'ance, exultation, exûviæ. (ex, in the beginning of almost all other words, sounds, êks) ex'cel-lence, excep'tion, exclâim, excommûnicate, excur'sion, exhalâtion, expect'ant, ex-plôre, expul'sion, extinc'tion, extrav'agant, ex'tricate, &c.

8. *h* is silent in heir, heir'ess, heir'less, heir'ship, herb, herb'age, herb'y, hon'est, hon'estly, hon'esty, hon'orary, hon'our, hon'ourable, hon'ourably, hos'pital, host'ler, hour, hour'glass, hour'ly, hum'ble, húmorist, húmorous, húmorously, húmour.

9. *or*, s. *ôr*, in orb, orb'ed, or'chard, or'chestre, or'déal, or'der, or'derless, or'derly, or'dinal, or'dinance, or'dinary, or'dinate, ord'nance, or'donnance, or'dure, or'gan, or'ganism, or'ganist, or'ganize, or'gies, or'nement, or'nemental, or'nate, or'phan, or'thodox, or'thoepist, or'thoepy, orbic'ular, orches'tra, ordâin, ordina'tion, organ'ic, organ'ical, organiza'tion, orgil'lous, ornament'al, ornithol'ogy, orthog'râpher, orthograph'ically, orthog'râphy. (ori s. *ô* in) orien'tal, ori'ginal, ori'ginally, ori'ginary, ori'ginate, orac'ular, orac'ulous, oration, ôral, ôrient (or s. *ôr* in) or'acle, or'ange, or'ator, orat'orial, orator'ical, or'atory, or'rery, or'ris, or'ûice, or'igin, or'ison.

10. *pre*, s. *prê*, in preacher, précept, prédal, prédiâ, préfect, préfix, (n.) prémiér, prémiûm, présciéce, préscient, préscript, prétor, préviûs, préviûsly, préca'rious, précède, précep'tive, precip'itate, precise, pré-clûde, precon'cût, predestinârian, predict', predisposé, predom'inant, pre-es'tab'lish, prefer', préjudicate, prematûre, prepar'ative, prerog'ative, prescrip'tion, présûme, presump'tion, presump'tive, presum'ptuous, preternat'ural, prévâil, preven'tion,

&c.—**prey** *s.* **pré**—(**pre** is shut in) **preb'end**, **preb'endary**, **precedaneous**, **pre'cedent**, **pre'cious**, **pre'f'ice**, **pred'atory**, **pred'ecessor**, **pred'icable**, **pred'icant**, **pred'icate**, **predication**, **pre'face**, **pre'fatory**, **pre'f'ecture**, **pre'ferable**, **pre'ference**, **pre'judice**, **prejudi'cial**, **pre'facy**, **pre'f'ate**, **pre'f'ude** (*n.*), **pre'm'ises**, **preparation**, **preposi'tion**, **pres'byter**, **presbyterian**, **pres'bytery**, **pres'ence**, **pres'ent** (*adj.*), **pres'entation**, **presentee**, **pres'ently**, **preservation**, **pres'idency**, **pres'ident**, **press'gang**, **press'man**, **press'money**, **press'ure**, **pres'to**, **pret'ily**, **pret'iness**, **pret'ity**, **prev'alence**, **prev'alent**, (**presage** *s.* **prév'âge** (*n.*), or **pré-sâje'** (*v.*))

11. **se**, *s.* **sé**, in **sea**, **seab'eat**, **seaborn**, **seaboy**, **seachart**, (**sea** *s.* **sé** in all its compounds) **seal**, **sealingwax**, **seam**, **seamless**, **searcloth**, **season**, **seasonable**, **seasonably**, **seasoning**, **seaward**, **sécant**, **sécrecy**, **sécret**, **sécretly**, (**see** and **sei** *s.* **sé**,) **seed**, **seedcake**, **seedpearl'**, **seedtime**, **seedling**, **seedsman**, **séedy**, **séeing** **séesaw**, **séignior**, **séignory**, **seine**, **seize**, **séizin**, **séizure**, **séni'or**, **séquel**, **séquence**, **séquent**, **séries**, **sérious**, **sériously**, **sérous**, **sérum**, **séton**, **sécède**, **secess'ion**, **secl'ude**, **seclusion**, **secrete**, **secretion**, **secre'tory**, **sec'ure**, **sec'urely**, **sec'urity**, **sedan'**, **sed'ate**, **sed'ately**, **sedateness**, **sed'i'tion**, **sed'i'tious**, **seduce**, **seducement**, **seducible**, **seduc'tive**, **seduc'tion**, **sedu'city**, **select'**, **selec'tion**, **senior'ity**, **sepul'chral**, **sepul'chre** (*v.*), **sequacious**, **sequa'city**, **sequest'er**, **sequest'rab'le**, **serag'l'io**, **seraph'ic**, **serène**, **serénely**, **seréneness**, **seren'ity**, **setaceous**, **severe**, **severely**, **sever'ity**. (**ser.** *s.* **sâr** in **ser'geant**.—**sew** *s.* **sô**.)

sewer, *s.* **sô'ûr**, one who uses a needle.

sewer, *s.* **sû'ûr**, an officer who serves up a feast.

sewer, *s.* **shôre**, a passage for water.

in most other words the *e* in *se* is shut or joined to the next letter, thus—**sec'ond**, **sec'retary**, **sed'u'ous**, **sel'dom**, **sem'blance**, **sensation**, **ser'mon**, **ser'vitude**, **set'lement**, &c.

12. **sky**, *s.* **sky'**, **sky**, **sky'ey**, **sky'colour**, **sky'coloured**, **sky'dyed**, **sky'ed**, **sky'ish**, **sky'lark**, **sky'light**, **sky'rocket**, (**kind** *s.* **ky'ind** in) **kind**, **kindly**, **kindness**, **unkind**, **unkindly**, **unkindness**, **gav'elkind**, **mankind**, **wom'ankind**, **humankind**.

13. **su**, *s.* **sû**, in **supine** (*adj.*), **supinely**, **supineness**, **suprem'acy**, **suprême**, **suprémely**, **supine** (*n.*)

14. **super**, *s.* **sûpér**, in **superabun'dance**, **superadd'**, **superan'nuatè**, **superb'**, **supercargo**, **superceles'tial**, **supercil'ious**, **superem'inent**, **superex'cellent**, **superf'ices**, **superfine**, **superflu'ous**, **superintend'**, **superior'ity**, **superior**, **super'lativo**, **supernat'ural**, **supernumerary**, **superscrip'tion**, **supersti'tious**, **superven'tion**, **superv'isor**, **sûperable**, **sûperficie**, **sûperflux**, &c.

15. **th**, *s.* **th**, in **thane**, **thank**, **thank'ful**, **thank'less**, **thanks'giving**, **théatre**, **the'at'ry**, **theod'olite**, **theol'ogian**, **théory**, **thermom'eter**, **thésis**, **thick'et**, **thief**, **think'ing**, **this'tle**, **thórax**, **thor'ough**, &c. (**th** *s.* **th** in) **than**, **that**, **the**, **their**, **them**, **then**, **thence**, **thenceforth**, **thencefor'ward**, **there**, **there'about**, **thereby'**, **there'fore**, **therefrom'**, **therein'**, **thereinto** **thereof'**, **thereon'**, **thereto**, **thereunto**, **thereupon'**, **these**, **they**, **this**, **thith'er**, **thith'erto**, **thith'erward**, **those**, **thou**, **though**, **thus**, **thy**, **thys'elf**. (**thyme** *s.* **time**.)

16. **thr**, *s.* **thr**, in **thrall**, **thral'dom**, **thrap'ple**, **thrash**, **thrash'er**, **threadbare**, **threat'en**, **thréefold**, **thréescore**, **thresh'old**, **thrift'ily**, **thrift'less**, **thrift'y**, **thrill**, **thrive**, **throat**, **throb**, **throe**, &c.

17. **trans**, *s.* **trâns**, in **transact'**, **transcend'**, **transcribe**, **transfig'ure**, **trans'fuse**, **trans'it**, **trans'i'tion**, **transl'ate**, **transmit'**, **transpire**, **transverse**, &c. (**transi** *s.* **trân-shè** in) **trans'ient**, **trans'iently**, **trans'ientness**.

18. **un**, *s.* **ûn**, in **unal'terable**, **unbound'**, **uncer'tain**, **unconcern'**, **undaunt'ed**, **undirect'ed**, **unequal**, **unexplored**, **unfor'tunate**, **ungen'erous**, **unhap'py**, &c. (**u** *s.* **û** before *n* in) **unicor'n**, **úniform**, **úniformly**, **union**, **únison**, **únit**, **únity**, **universe**, **unanim'ity**, **unan'imous**, **unifor'mity**, **unite**, **unitedly**, **uni'tion**, **univer'sal**, **universal'ity**, **univer'sally**, **univer'sity**, **univ'ocal**, (**unc** *s.* **ûng** in) **unc'le**, **unc'tion**, **unc'tuous**.

TERMINATIONAL SOUNDS

AN acquaintance with the terminational sounds is important to all who are desirous of acquiring an elegant pronunciation. Teachers will find on trial, that these exercises are well calculated to initiate their pupils into the correct principles of the orthoëpy of our language.

1. *ie*, or *ick*, at the end of words, sounds *ik*, in *cubic*, *somnif'ic*, *sudorif'ic*, *mag'ic*, *log'ic*, *pub'lic*, *angel'ic*, *academ'ic*, *astronom'ic*, *pan'ic*, *tyran'ic*, *fab'ric*, *rhet'oric*, *emphat'ic*, *arc'tic*, *poet'ic*, *crit'ic*, *eclip'tic*, *elas'tic*, *domest'ic*, &c.

2. *d* is pronounced like *t* when the *ed* is preceded by *f*, *k*, *p*, *s*, *sh*, *ch*, or any sharp consonant, thus, *engraff'ed*, *quaff'ed*, *cuff'ed*, *puff'ed*, *ingulf'ed*; *creaked*, *elóaked*, *ras'sacked*, *attack'ed*, *deck'ed*, *frol'iced*, *shock'ed*, *rock'ed*, *creek'ed*, *thank'ed*, *frank'ed*, *link'ed*, *look'ed*, *embark'ed*, *remark'ed*, *help'ed*, *decamp'ed*, *cramp'ed*, *devel'oped*, *clasp'ed*, *usurp'ed*, *crisp'ed*, *lisp'ed*, *grasp'ed*, *depress'ed*, *oppress'ed*, *confess'ed*, *profess'ed*, *bless'ed*, *witnessed*, *address'ed*, *transgress'ed*, *repress'ed*, *possess'ed*, *guessed*, *cross'ed*, *discuss'ed*, *abash'ed*, *refresh'ed*, *establish'ed*, *pub'lished*, *fam'ished*, *dimin'ished*, *finish'ed*, *aston'ished*, *flour'ished*, *lan'guished*, *extin'guished*, *blush'ed*, *rush'ed*, *crush'ed*, *impéached*, *enéróached*, *detach'ed*, *stretch'ed*, *enrich'ed*, *branch'ed*, *search'ed*, *march'ed*, *catch'ed*, *match'ed*, *despatch'ed*, *fetch'ed*, *touch'ed*, *avouch'ed*, &c. (*blessed*, when an adjective, is, in grave subjects, pronounced in two syllables, thus—a *blees'ed* reward.) The *ed* is pronounced as a distinct syllable in *learn'ed*, *wing'ed*, when adjectives.—The *ed* in *aged* always makes a distinct syllable, as an *a'-ged* man; but when this word is compounded with another, the *ed* does not form a syllable, as a *full ag'd horse*.—The *ed* is pronounced as a distinct syllable in the following adverbs, though it is contracted in the participial adjectives from which they are formed.—*forcedly*, *enforcedly*, *unveil'edly*, *deform'edly*, *feign'edly*, *unfeign'edly*, *design'edly*, *re-sign'edly*, *restrainedly*, *refinedly*, *unconcern'edly*, *undiscern'edly*, *assuredly*, *advisedly*, *composedly*, *diffusedly*, *confusedly*, *unperceivedly*, *resolvedly*, *deservedly*, *undeservedly*, *reservedly*, *unreservedly*, *avowedly*, *perplex'edly*, *fix'edly*, *amazedly*. The participial termination *ed* must never be pronounced as a distinct syllable, unless preceded by *d* or *t*, except in the language of Scripture.

3. in *ed*, a verbal termination, the *e* is not sounded, and the *d* is joined to the preceding syllable, in *mov'ed*, *prov'ed*, *approv'ed*, *disapprov'ed*, *improv'ed*, *believed*, *disbelieved*, *imbibed*, *inscribed*, *transcribed*, *obliged*, *disobliged*, *engaged*, *convey'ed*, *survey'ed*, *delay'ed*, *plann'ed*, *mann'ed*, *crown'ed*, *frown'ed*, *mourn'ed*, *calm'ed*, *framed*, *blamed*, *tamed*, *skill'ed*, *toil'ed*, *referr'ed*, *deferr'ed*, *preferr'ed*, *raised*, *praised*, *procured*, *secured*, *inured*, *received*, &c.

4. *ed* forms a separate syllable when preceded by *d* or *t*, in *commend'ed*, *recommend'ed*, *moulded*, *folded*, *disband'ed*, *command'ed*, *expand'ed*, *brand'ed*, *avoid'ed*, *befriend'ed*, *offend'ed*, *defend'ed*, *blend'ed*, *extend'ed*, *suspend'ed*, *blinded*, *despond'ed*, *rebound'ed*, *surround'ed*; *hated*, *animat'ed*, *abstract'ed*, *affect'ed*, *limited*, *deposited*, *revok'ed*, *anoint'ed*, *devot'ed*, *accept'ed*, *part'ed*, *tasted*, *act'ed*, *compact'ed*, *detract'ed*, *extract'ed*, *affect'ed*, *subject'ed*, *select'ed*, *collect'ed*, *direct'ed*, *protect'ed*, *convict'ed*, *deduct'ed*, *construct'ed*, &c.

5. *old*, *s. old*, *bold*, *blindfold*, *infold*, *unfold*, *behold*, *withhold*, *inhold*, *uphold*, *retold*, *untold*, *mistold*. (*old s. old*) *threefold*, *man'ifold*, *pin fold*, *mar'igold*, *freehold*, *house'hold*, *thresh'hold*, *copy'hold*. (*old s. old* in *scaf'fold*.)

6. *ind*, *s. ind*, in *bind*, *behind*, *gay'elkind*, *mankind*, *wom'ankind*, *human-kind*, *unkind*, *pur'blind*, *remind*, *wind* (*v.*) *unwind*. (*ind s. ind* in) *abscind'*, *re-scind'*, *prescind'*, *discind'*, *interscind'*, *tam'arind*, *whirl'wind*, *wind*, or *wind*, (*n.*)

7. *e final*, *s. è*, in *ac'me*, *epit'ome*, *extem'pore*, *sim'ile*, *apos'trophe*, *hyper'bole*, *syn'cope*, *syn'drome*, *synec'doche*, *tem'pore*, *sys'tole*.

8. *ibe*, *s. ibe*, in *imibhe*, *ascribe*, *misascribe*, *subscribe*, *describe*, *rescribe*, *prescribe*, *circumscribe*, *transcribe*, *inscribe*, *proscribe*, *superscribe*, *interscribe*.

9. *ice*, *s. is*, in *jaun'dice*, *cow'ardice*, *pre'judice*, *ben'efice*, *ven'efice*, *of'fice*, *ed'ifice*, *er'ifice*, *pont'ifice*, *ar'ifice*, *super'fice*, *chal'ice*, *mal'ice*, *comp'lice*, *accom'-*

plíce, surplíce, pum'íce, cor'uíce, pre''cipíce, au'spíce, av'aríce, dent'ífíce, lie'oríce, cic'atrice, ma'trice, pra'tíce, malepra'cíce, poultíce, pren'tíce, appren'tíce, nó'tíce, ar'místíce, sol'stíce, in'terstíce, jus'tíce, injus'tíce, cre'vice, nov'íce, service. (íce s. íse in) íce, dícs, bespíce, entíce, advíce, devíce. (íce s. íze in) suffíce', sac'rifíce. (íce s. éts in) políce' capríce'. (oíce s. oys in) choíce, rejoice', voice, in'voíce, out'voíce'.—juíce s. jùse—ver'juíce s. vér'jùs—sluíce s. slùse.

10. *ance*, s. áns, in disturb'ance, guidance, attend'ance, abund'ance, bal'ance, appéarance, remem'brance, frágance, en'trance (n.) obei'sance, úsance, expect'ance, reluct'ance, exor'bitance, inher'itance, repent'ance, accept'ance, import'ance, contrivance, allow'ance, &c. (ance accented, or in monosyllables, s. áns in) bechance', perchance', mischance', enhance', askance', romance', finance', entrance', disentrance', complaisance', advance';; dance, chance, lance, glance, prance, trance.

11. *ence*, s. éns, in in'nocence, acquies'cence, cadence, confidence, depend'ence, prudence, defi'ciece, effi'ciece, insuffi'ciece sci'ence, pre'science, omnis'ciece, cons'cience, obédience, expe'rience, si'lence, ex'cellence, in'dolence, op'ulence, commence', pref'erence, occur'rence, omnipres'ence, pen'itence, consist'ence, exist'ence, af'fluence, in'fluence, consequence, eloquence.

12. *science*, s. sêns, in quies'cence, coales'cence, inuales'cence, convales'cence, adoles'cence, concres'cence, excres'cence, putres'cence, efferves'cence, &c.

13. *duce*, s. dùse, in tradúce, abdúce, obdúce, subdúce, edúce, dedúce, redúce, sedúce, indúce, superindúce, condúce, reproduce, introduce, produce (v.) produ'ce.

14. *ide*, s. íde, in bide, decide, incide, coincide, confide, backslide, deride, astride, bestride, aside, subside, beside, reside, preside, weakside, withinside, betide, springtide, noontide, misguide, divide, subdivide, provide, de'icide, re'gicide, hom'icide, par'icide, mat'ricide, frat'ricide, infan'ticide, suicide, broad'side, blind'side, in'side, out'side, twelf'tide, e'ventide, whit'suntide, countertide.

15. *lude*, s. lùde, in acclúde, reclúde, preclúde, seclúde, inclúde, conclúde, interclúde, exclúde, elúde, prelúde, (v.) allúde, illúde, collúde, prelúde, in'terlude.

16. *ee*, s. è. in bee, fee, refugee appelée, assignée, epopée, décrée, agrée, disagrée, degré, fricasée, forestée, oversée lessée, fusée, légatée, garantie, grantée, absentée, présentée, patentée, dévotée, répartée, trustée, settée, ad'vowée, coffée, feof'fee, ap'ogee, tro'chee, spon'dee, prith'ee, ju'bilee, ped'igree, commit'tee, lev'ee.

17. *age*, s. ídje, in cab'bage, herb'age, bond'age, cord'age, vas'salage, pil'lage, assem'blage, dam'age, im'age, man'age, spin'nage, pat'ronage, stop'page, av'erage, cour'age, her'mitage, advan'tage, port'age, col'tage, lan'guage, voy'age, pres'age (n), car'riage, miscar'riage, mar'riage, intermar'riage, &c. (age s. áje in) age, cage, incage', gage, engage', pre-engage', disengage', page, u'depage, rage, sage, pressage' (v.), stage, assuage', wage, ad'age.

18. *dge*, s. j, in trudge, grudge, judge, lodge, par'tridge, abridge', ridge, wedge, knowl'dge, sledge, pledge, fledge, hedge, edge, badge, &c.

19. *arge*, s. árj, in barge, charge, recharge', overcharge', surcharge', discharge', enlarge', overlarge'.

20. *able*, s. á-bl, in ap'plicable, for'midable, com'mendable, peace'able, agréable, per'ishable, sóciable, mag'nifable, ámiabíe, pit'iable, es'timable, resúmable, defin'able, sufferable, numérable, ven'erable, an'swerable, advis'ablo, cred'itable, hab'itable, im'itable, suit'able, nótable, com'fortable, &c. (able s. ábl in) a'ble, fáble, gáble, enáble, unáble, sáble, disáble, táble, stáble, instáble, unstáble.

21. *ible*, s. é-bl, in evin'cible, invin'cible, do''cible, fórcible, iras'cible, dedúcible, cred'ible, au'dible, le'gible, intel'ligible, fran'gible, discern'ible, ter'rible, vis'ible, defen'sible, compren'hensible, pas'sible, impos'sible, plaus'ible, com-

* The learner should be required to give the meaning of the prefixes in, un, en, &c.—and terminations *ance*, *ence*, &c. See Exp. p. 24, 25, 26, &c.

† The pupil should be made to comprehend the difference between a compound and derivative word.

pat'ible, convert'ible, resist'ible, combust'ible, index'ible, &c. (ible s. ibl in bible.—oible s. oy-bl in foi ble.)

22. *uble*, s. ù-bl in sol'uble, indis'soluble, vo'uble. (ouble s. ubl in) dou'ble, tedou'ble, semidou'ble, trou'ble.

23. *ile*, s. il, in fa'cile, croc'odile, do'cile, a'gile, jàvenile, feb'rile pu'erile, ten'sile, mis'sile, vol'atile, ver'satile, project'ile, duc'tile, mer'cantile, rep'tile, fer'tile, hos'tile, fùtile, sex'tile, ser'vile, flex'ile, &c. (ile s. lle in) rec'oncile, cham'omile, in'fantile, gen'tile, pen'tile, ex'ile, défile. (*n.*) awhile, some'while, ere'while, oth'erwhile, compile, revile, beguile (*v.*) (ile s. lle in) profile. (ile s. èle in) mobile—(ile s. èle in) sim'ile, u'tile; when *utile* is used as an adjective, it is pronounced in two syllables, with the accent on the first.

24. *stle*, s. sl, in cas'tle, fore'castle, nes'tle, tres'tle, wres'tle, this'tle, whis'tle, epis'tle, bris'tle, gris'tle, jos'tle, thro'stle, bus'tle, jus'tle, nus'tle, rus'tle. (stle s. sul in pestle).

25. *some*, s. sùm, in some, glad'some, whole'some, long'some, dark'some, irk'some, toil'some, ran'some, bur'densome, light'some, cum'borsome, &c.

26. *sume*, s. sùme, in ab'stume, desùme, consùme, assùme, reassùme. (sume s. zùme in) resùme and presùme.

27. *ine*, s. ln—in sab'ine, med'icine, ima'gine, en'gine, amaran'thine, hyacin'thine, al'kaline, a'quiline, cor'alline, met'alline, chrys'talline, dis'cipline, mas'culine, fam'ine, jes'samine, exam'ine, re-exam'ine, cross-exam'ine, er'mine, deter'mine, predeter'mine, exter'mine, ver'mine, jas'mine, relun'ine, ill'umine, fem'inine, her'oine, rap'ine, stùpine, (*n.*) nec'tarine, salaman'drine, Alexan'drine, per'egrine, doc'trine, cit'rine, pal'atine, adaman'tine, lib'ertine, ashes'tine, des'tine, predes'tine, clandes'tine, intes'tine, pris'tine, amethys'tine, sang'vine, ensang'vine, gen'vine, jac'obine, (ine s. jne) wood'bine, col'umbine, car'bine, con'cubine, mus'cadine, incar'nadine, brig'andine, con'fine, (*n.*) fe'line, out'line, cal'amine, car'mine, counter'mine, sat'urnine, por'cupine, sac'charine, fe'rine, vi'perine, brig'antine, val'entine, ser'pentine, tur'pentine, ves'pertine, combine, calc'ine, saline, decl'ine, recl'ine, incl'ine, disincl'ine, under'line, inter'line, under'mine, counter'mine, can'ine, rep'ine, sup'ine (*adj.*) div'ine, untwine, intertwine, moon'shine, outshine, def'ine, refine, &c. (ine s. èue in) fasciné, machiné, tamariné, mariné, ultramariné, submariné, transmariné, tabouriné, quarantiné, colbertiné, routiné, magaziné. (essoine s. essoin').

28. *ire*, s. lre, in ire, dire, bem'ire, quag'mire, asp'ire, respire, transpire, inspire, conspire, perspire, suspire, exp'ire, des'ire, ret'ire, ent'ire, int'ire, att'ire, ac'quire, requ'ire, prerequire, in'quire, es'quire, wild'fire, bon'fire, em'pire, um'pire, ac'rospire, grand'ire. (ire s. lr in) cam'phire, sapph'ire.—sa'tire or sat'ire—solitaire s. sôl-è-tàre.

29. *ure*, s. zhùre, in pleas'ure, displeas'ure, meas'ure, outmeas'ure, treat'sure, intreas'ure, incis'ure, expos'ure, press'ure, impress'ure, sciss'ure, fiss'ure, commiss'ure, rasure, léisure, clósure, enclósure, disclósure, compos'ure, discompos'ure, dispos'ure, cen'sure, compress'ure, coun'terpressure, express'ure, en'sure, unsùre, assùre.

30. *ture*, s. tùre, in jùdicateure, féature, créature, lig'ature, min'iature, ab-bre'viature, entab'ature, le'gisature, na'ture, sig'nature, il'lu'ature, tem'perature, lit'érature, curv'ature, manufac'ture, conjec'ture, lec'ture, ar'chitecture, pic'ture, stric'ture, junc'ture, for'feiture, sur'niture, hor'ticulture, adven'ture, pas'ture, mix'ture, matùre, prematùre, immatùre.

31. *re*, preceded by a consonant, s. èr, in sùbre, sùbre, om'bre, a'cre, wise'acre, mas'sacre, lùcre, theatre, amphithe'atre, elec'tre, spec'tre, mè'tre, pe'tre, saltpè'tre, mître, nître, cent're, scép'tre, lus'tre, accou'tre, liv're.—par-terre', s. par-tàre.

32. *ise*, s. lze, in crit'icise, cir'cumcise, ex'ercise, ex'orcise, mer'chandise, meth'odise, cat'echise, mon'archise, eter'nalise, nat'uralise, disnat'uralise, e'qualise, synon'omise, com'promise, epit'omise, man'umise, rec'ognise, tyr'anise, col'onise, pat'ronise, glut'tonise, mod'ernise, eter'nise, au'thorise, disau'thorise, tem'porise, contem'porise, en'terprise, up'rise, (*n.*) like'wise, length'wise, nowise, oth'erwise, al'as'wise, dem'ise, prem'ise, surm'ise, presu'mise, despise, risc.

arise, sun'rise, reprise, comprise, surprise, misprize, uprise (v.), advertise, chas-tise, advise, devise, revise, disguise, supervise, weath'erwise. (ise s. lz in) fran'chise, affran'chise, enfran'chise, disfran'chise, amor'tise (ise s. is, in) prom'ise, break'promise, tor'toise, trea'tise, prac'tise, diver'tise, mor'tise. (ise s. lse in) par'adise, impar'adise, precisé, rise* (n.), concisé. (oise s. oyz in) noise, poise, equipoise, coun'terpoise, overpoise. (aise s. aze in) chaise, appraise, dispraise. —chevaux-de-friésé s. shév-ô-dé-frèze.

33. *ciate*, s. shéate, in glaci^{ate}, congla^{ciate}, emáci^{ate}, depréci^{ate}, offi^{ciate}, provin^{ciate}, enun^{ciate}, annun^{ciate}, consóci^{ate}, (v.), assóci^{ate} (v.), dis-sóci^{ate}, crúci^{ate}, excrúci^{ate}, consóci^{ate} (n.), associ^{ate} (n. or adj.)

34. *lute*, s. lúte, in salúte, elúte, dilúte, pollúte, ab'solute, res'olúte, irres'olúte, dis'solute.

35. *ue* is silent in league, colléague, intrigue, fatigue, harangue, ped'agogue, dem'agogue, syn'agogue, di'alogue, cat'alogue, prol'ogue, opaque, antique, bur-leque, mosque, &c. (ue s. ú in) águe, argue, val'ue, underval'ue, overval'ue, av'enué, rev'enué, ret'inué, contin'ue, discontin'ue, stat'ue, vir'tue, unglúe, (ue s. óó in) rue, congrúe, true, untrúe, con'strue, miscon'strue, iss'ue, tiss'ue.

36. *ive*, s. ív, in give, forgíve, ol'ive, outl'ive, évásive, súásive, dissuá-sive, adhésive, decisive, repul'sive, expan'sive, defen'sive, apprehen'sive, pen-sive, osten'sive, explosive, corrosive, subver'sive, extor'sive, pas'sive, transmis-sive, precur'sive, abúsive, conclusive, amúsive, vindic'ative, communicative, rec'reative, neg'ative, pal'liative, talk'ative, rel'ative, appel'lative, contem'plative, super'lative, em'ulative, affirm'ative, prepar'ative, demon'strative, disputative, abstrac'tive, disjunc'tive, defin'itive, inquis'itive, incep'tive, distrib'utive, dimin'u-tive, &c. (ive s. íve in) five, hive, bee'hive, live (adj.), alive, connive, over-drive, derive, deprive, arrive, contrive, revive, connive, survive.

37. *g* before *n* in the same syllable is silent in imprégn, campáign, champáign, arráign, condágn, sov'reign, fore'ign, malign, benign, subégn, déságn, reságn, en'ságn, conságn, counterságn, asságn, impúgn, propúgn, oppúgn, expúgn.

38. *ing*, s. íng, in amázing, dy'ing, say'ing, knówing, deserv'ing, last'ing, writing, bless'ing, héaring, móurning, morn'ing, ópening, alarm'ing, chángel-ing, lord'ing, breath'ing, accord'ing, understand'ing, build'ing, bid'ding, tráding, réading, pléading, léading, fácing, piérceing, &c.

39. *ing'ing*, s. íng'ín, in cling'ing, fling'ing, ring'ing, spring'ing, string'-ing, wring'ing, sing'ing, sting'ing, wing'ing, swing'ing, sling'ing, bring'ing.

40. *ong*, s. óng, in thong, dip'thong, triph'thong, along, ob'long, head'-long, end'long, belong', side'long, erelong', live'long, prolong', o'verlong, fur'long, head'strong, e'vensong. (ong s. óng in) among', amongst'.

41. *ough*, s. ó, in fur'lough, bor'ough, thor'ough, although', (ough s. ow) bough, plough, slough, a deep mire; (ough s. óf in) cough, hooping-cough, chin'cough, clough, an allowance in weight; trough. (ough s. óf in) enough', rough, tough—ough s. óó in through—ough s. óp in hic'cough.

42. *th*, s. th, in death, heath, breath, wreath (n.) path, breadth, ze'nith, here-with', therewith', wherewith', forthwith', forsooth', betroth', az'imuth, &c. (th s. TH in) sheath (v.) unsheath', beneath', underneath', with, smooth, sooth (v.) mouth (v.)

43. *cial* s. shál in spe'cial, judi'cial, benefi'cial, offi'cial, artifi'cial, super-fi'cial, provin'cial, sócial, commerc'ial, fidúcial, &c.

44. *tial*, s. shál, in ini'tial, solsti'tial, substan'tial, circumstan'tial, creden-tial, den'tial, pruden'tial, pestilen'tial, reveren'tial, essen'tial, peniten'tial, poten'tial, nup'tial, mar'tial, par'tial, impar'tial, &c. (tial, preceded by s, sounds ts'héll in) bes'tial, celes'tial, subceles'tial, superceles'tial.

45. *ful*, s. fól, in dread'ful, need'ful, hand'ful, peace'ful, gráceful, cháng-e-ful, venge'ful, revenge'ful, guileful, tóneful, hópeful, cáreful, gráteful, spiteful, wáste-ful, wish'ful, fáithful, slóthful, plen'tiful, boun'tiful, thank'ful, móurnful, won'derful, delight'ful, &c.

* These words are pronounced according to Walker.

46. *form*, s. *fôrm*, in *form*, *deform'*, *reform'*, *efform'*, *triform*, *len'tiform*, *mul'tiform*, *inform'*, *misinform'*, *conform'*, *perform'*, *transform'*, *platform'*, *uniform'*.

47. *es*, s. *n*, in *deaf'en*,* *beech'en*, *fresh'en*, *length'en*, *wéaken*, *drunk'en*, *spoken*, *token*, *stólen*, *swollen*, *chéapen*, *ripen*, *ópen*, *liap'pen*, *loos'en*, *beaten*, *light-en*, *brighten*, *heart'en*, *fat'ten*, *writ'ten*, *heav'en*, *sew'en*, *wóven*, *flax'en*, *brázen*, *coz'en*, *doz'en*, *miz'zen*, &c. (en s. *ên* in monosyllables) as *glen*, *ten*, *wen*; and in such words as *twig'en*, *kitch'en*, *hy'phen*, *álien*, *wool'len*, *ámen*,[†] *spe'cimen*, *lin'en*, *as'pen*, *breth'ren*, *siren*, *mar'ten*, &c.—of *ten* and *soften* s. *ofn* and *sofn*.

48. *sten*, s. *s n*, in *hásten*, *fas'ten*, *unfas'ten*, *chásten*, *lis'ten*, *glis'ten*, *mois'ten*, *christen*.

49. *ain* accented, or in a monosyllable, s. *áne*, in *ordáin*, *disdáin*, *regáin*, *encháin*, *compláin*, *expláin*, *domáin*, *refráin*, *restráin*, *contáin*, *abstáin*, *chil-blain*, *por'celain*, (*ain* s. *ên* in) *again'*, *against'*.

50. *ain*, unaccented, s. *ín*—in *vil'láin*, *chap'láin*, *chámberlain*, *mur'rain*, *chief'tain*, *plan'tain*, *foun'tain*, *moun'tain*, *cap'tain*, *cer'tain*, *uncer'tain*, *cur'tain*.

51. *ion*, preceded by *l* or *n*, accented, s. *yún*, in *battal'ion*, *vermil'ion*, *pavil'ion*, *medal'ion*, *rebel'ion*, *bil'ion*, *mil'ion*, *postil'ion*, &c. *compan'ion*, *mir'ion*, *domin'ion*, *opin'ion*, *on'ion*, &c.

52. *sion*, preceded by *a*, *e*, *i*, *o*, or *u*, s. *shún* in *occásion*, *evásion*, *invásion*, *persuásion*, *dissuásion*, &c. *adhésion*, *inhésion*, *cohésion*; *decis'ion*, *precis'ion*, *incis'ion*, *collis'ion*, *divis'ion*, *provis'ion*, &c. *displósiön*, *explósiön*, *corrúsiön*; *fusion*, *diffúsiön*, *infúsiön*, *confúsiön*, *conclúsiön*, *exclúsiön*, *allúsiön*, *intrúsiön*, *contúsiön*, &c.

53. *sion*, preceded by any of the consonants, s. *shún*, in *impul'sion*, *compul'sion*, *expans'ion*, *comprehen'sion*, *dimen'sion*, *mer'sion*, *aver'sion*, *incur'sion*, *pass'ion*, *process'ion*, *possess'ion*, *miss'ion*, *percuss'ion*, *dismiss'ion*,[†] &c.

54. *sion*, s. *shún*, in *pas'sion*, *compas'sion*, *ces'sion*, *conces'sion*, *profes'sion*, *egres'sion*, *pres'sion*, *ses'sion*, *posses'sion*, *mis'sion*, *remis'sion*, *manumis'sion*, *concuss'ion*, *discuss'ion*, &c.

55. *tion*, s. *shún*, in *constitútíön*, *solútíön*, *elocútíön*, *caútíön*, *pórtíön*, *opt'ion*, *percep'tion*, *atten'tion*, *contri'tion*, *addition*, *conjunc'tion*, *collec'tion*, *elevation*, *lamentátíön*, *vacátíön*, *probátíön*, *libátíön*, &c.

56. *tion*, preceded by *s*, or *x*, s. *tshún*, in *ambus'tion*, *combus'tion*, *ques'tion*, *conges'tion*, *diges'tion*, *sugges'tion*, *bas'tion*, &c. *mix'tion*, *admix'tion*, *com-mix'tion*, *permix'tion*.

57. *xion*, s. *shún*, in *flex'ion*, *complex'ion*, *annex'ion*, *connex'ion*, *prefix'ion*, *affix'ion*, *crucifix'ion*, *commix'ion*, *flux'ion*.

58. *son*, s. *zn*, in *réason*, *tréason*, *séason*, *ven'ison*, *polson*, *empolson*, *coun'ter-poison*, *pris'on*, *impris'on*, *dam'son*, *crim'son*. (*son*, s. *zún*, in) *diapason*. (*son*, s. *sún*, in) *son*, *grand'son*, *god'son*, *únison*, *compar'ison*. (*son*, s. *sn*, in) *máson*, *gar'rison*, *par'son*, *per'son*, *les'son*.

59. *own*, s. *own*, in *down*, *adown'*, *upside-down'*, *renown'*, *imbrown'*, *nut'-brown*. (*own*, s. *ón*, in) *own*, *shown*, *blown*, *flown*, *high'flown*, *known*, *unknown*, *disówn*, *unsówn*.

60. *ear*, s. *ère*, in *ear*, *endear'*, *rehéar*, *overhear'*, *besméar*, *appéar*, *disappéar*, *upréar*, *arréar*, *leap'year*. (*ear*, s. *äre*, in) *bear*, *bugbéar*, *upbéar*, *underbéar*, *overbéar*, *forbéar*, *pear*, *tear*, (*v.*) *tear* (*n.* a *rent*), *wear*, *swear*, *unswéar*, *forswéar*, *outswéar*. (*ear*, s. *êar*, in) *lin'ear*, *rectilin'ear*, *curvilinear*.

61. *er*, s. *är*, in *am'ber*, *chámber*, *octóber*, *cum'ber*, *of'ficer*, *offend'er*, *pretend'er*, *fin'ger*, *lin'ger*, *lexicog'rapher*, *geog'rapher*, *orthog'rapher*, *biog'rapher*, *historiog'rapher*, *cosmog'rapher*, *contróller*, *glim'mer*, *sum'mer*, *mar'iner*, *móurner*, *usurp'er*, *con'jurer*, *conquer*, *consid'er*, *diam'eter*, *pentam'eter*, *hex-*

* When a vowel is not sounded in the verb, it is silent also in the participles derived from it.

† Though in some of the preceding and succeeding paragraphs it is impossible to point out the particular accented letter, yet by means of the mark, the syllable, or sound, on which the accent rests, will not readily be mistaken.

am'eter, barom'eter, inter'preter, re'gister, empow'er, assâyer, &c. (er, accented, s. êr, in) defer', refer', prefer', infer', deter', &c. (eer, s. ère, in) beer, rain'deer, mountaineer, engineer, dominéer, mutinéer, privatéer, volontéer chariotéer, gazettéer, &c. (e'er, s. âre, in) e'er, ne'er, where'er', where'er' (ier, accented, and in one syllable, s. ère, in pier, cashiér, cavaliér, chandelier, carabiniér, cannoniér, &c.

62. *or*, s. ôr, in ambass'ador, météor, an'chor, met'aphor, aúthor, májor, sénior, júnior, infériour, supériour, intériour, war'rior, sáilor, deméanor, minor, stúpor, em'peror, júror, vis'or, cen'sor, suc'cessor, profess'or, possess'or, prognos'ticator, elúcidator, gladiátor, mediátor, ven'tilator, le'gislator, translátor, sen'ator, denom'inator, moderátor, or'ator, spectátor, equátor, deb'tor, ac'tor, collect'or, protect'or, vic'tor, propriétor, addítor, invent'or, &c. (or, s. ôr, in) or, áchor, ichor, sápor, prêtre, unlooked'for, unhoped'for, &c. (or and oor, s. ôre, in) louis d'or', corridór, battledoor, back'door, trapdoor', death's'door, ground floor, thrash'ingfloor. (oor, s. ôôr, in) boor, moor, poor, unmoor', black'amoór.—or, s. ôr, in abhor'.

63. *our*, s. ôr, in lábour, tábour, ar'bour, har'bour, suc'cour, ran'cour, splen'dour, vig'our, val'our, col'our, par'lour, clam'our, ar'mour, rúmour, hon'our, endeav'our, fávour, sávour, &c. (our, s. owr, in) our, scóur, hour, flour, sour, devour'. (our, s. ôôr, in) amour', par'amour, tour, contour'.—the verb to pour, s. pôre, or powr.—four, s. fóre.—your, s. úre.—iour, s. yâr, in beháviour, sáviour.

64. *ass*, s. áss, in lass, class, glass, look'ing-glass, ising-glass, tin'glass, weath'erglass, hour'glass, amass', repass', surpass', spar'rowgrass, scur'vy-grass, car'cass, cut'lass, compass, encom'pass, tres'pass, har'ass, sas'safras, cuirass', morass', can'vas.

65. *ous*, s. ôs, in tremen'dous, stupen'dous, hid'eous, spontáneous, plen'teous, terráqueous, anal'ogous, ódious, stúdios, plous, várious, jeal'ous, per'ilous, friv'olous, cred'ulous, trem'ulous, infamous, unan'imous, moun'tainous, lúminous, poisonous, won'drous, númerous, dex'terous, ódorous, clam'orous, tráiterous, adven'turous, soli'citous, momen'tous, porten'tous, gratúitous, fortúitous, &c.

66. *ceous*, s. shûs, in fabáceous, herbáceous, argilláceous, cetáceous, cretáceous, crustáceous, &c.

67. *ious* and *eous*, preceded by *d*, s. êds, in tédious, perfid'ious, fastid'ious, insid'ious, invid'ious, compen'dious, ódious, mélódious, commódious, &c. hid'eous, lapid'eous, stúdios.

68. *cious* and *scious*, s. shûs, in efficácious, audácious, sagácious, fallácious, tenácious, pertinácious, spácious, grácious, vorácious, vivácious, loquácious, spécious, pre'cious, judi'cious, off'cious, mali'cious, perni'cious, ausp'icous, capri'cious, atrocious, &c. omnis'cious, consc'ious, lus'cious, &c.

69. *tious*, s. shûs, in ostentátious, vexátious, fac'tious, ambi'tious, prop'i'tious, fecti'tious, adventi'tious, supersti'tious, conscient'ious, senten'tious, conten'tious, cap'tious, caútious, incaútious, &c.

70. *uous*, s. ôds, in conspic'uous, promis'cuous, assid'uous, ar'duous, ambig'uous, contig'uous, mellif'uous, super'fluous, ingen'uous, stren'uous, sin'uous, impet'uous, tumultuous, contempt'uous, sumpt'uous, virt'uous, tempest'uous, congruous, incon'gruous.

71. *eat*, s. êe, in eat, beat, brow'beat, déféat, eschéat, repéat, entréat, retréat, in sweet'meat.—eat, s. êt, in threat, sweat.—eat, s. âte, in great.—eat, s. êât, in cáveat.—hereat', thereat', whereat', s. hère at, thàre at, hwàre ât

72. *ct*, s. kt, in act, enact', compact', defect', infect', perfect', deject', select', aspect', respect', inspect', prospect', direct', dissect', predict', strict, dis'trict, in'stinct, extinct', adjunct', deduct', product', obstruct', instruct', construct', &c. (ct has the same sound when s is added, thus) acts, enacts', defects', infects', dejects', respects', inspects', prospects', directs', sects, dissects', predicts', dis'tricts, adjuncts, &c. (ict, s. îte, in endict', and indict'.)

73. *ight*, s. îte, in fight, alight', delight', enlight', moon'light, star'light,

day'light, sky'light, benight, birth'right, yes'ternight, overnight, aright, affright, down'right (*adv.*) outright, secondsight, eyesight, (ight, s. ite, in) twilight, mid-night; fort'night, birth'right, down'right, (*adj.*) up'right, foresight, in'sight, over-sight. (seven-night, s. sên'nî't.)

74. *eight*, s. âte, in freight, pen'nyweight, troy'weight, weight'ily, weight'iness, weigh'ty, eight'een, eight'fold, eight'score, eight'y. (eight, s. ite, in height, sleight.)

75. *aught*, s. ât, in aught, ful'fraught. (aught, s. âft, in) draught, rough-draught.

76. *ought*, s. ât, in ought, dear'-bought, methought', fore-thought, af'ter-thought, mer'ry-thought, high'-wrought, invwrought', unwrought', overwrought', besought'. (ought, s. owt, in drought.)

77. *scent*, s. sênt, in scent, ascent', renas'cent, descent', quies'cent, con-vales'cent, evanes'cent, cres'cent, excres'cent, &c.

78. *ow*, s. ô, in el'bow, rain'bow, mead'ow, shad'ow, overshad'ow, wid'ow, win'dow, bow'-window, fur'below, fal'low, hal'low, shal'low, sal'low, tal'low, wal'low, swal'low, bel'low, fel'low, school'fellow, play'fellow, mel'low, yel'low, bil'low, pil'low, wil'low, fol'low, hol'low, whit'low, win'now, scarecrow, over-throw, (*n.*) ar'row, nar'row, har'row, mar'row, spar'row, yar'row, bor'row, mor'row, sor'row, bur'row, fur'row. (ow, s. ô, in) bow (*n.*) to shoot arrows; rare-show, foreshow, pup'petshow, overblow', below', overflow' (*v.*) foreknow', over-grow', overthrow' (*v.*) bestow'. (ow, s. ow, in) bow (*n.* an act of reverence, or *v.* to bend), endow', some'how, allow', disallow', mow (*n.*) now, good'now, enow', erenow', eyebrow, avow'.

79. *ay*, s. â, in bay, decay', alack'aday', noon'day, delay', relay', allay', inlay', display', overlay', mislay', waylay', dismay', defray', affray', ar-ray', betray', assay' (*v.*), away', high'way, &c. (ay, s. â, in) mon'day, tues'day, wednes'day, thurs'day, friday, satur'day, sun'day, yes'terday, hey'-day, hol'y-day, nōsegay, roundelay, sooth'say, hear'say, es'say (*n.*), run away, car'away, cast'away, cause'way, half'way, gang'way, path'way.—ay, s. è.—quay, s. kè.

80. *fy*, a verbal termination, s. fl, in jus'tify, rec'tify, pûrify, tes'tify, pa'-cify, crûcify, nôtify, ter'rify, for'tify, cal'efy, tûmefy, beautéfy, sanc'tify, sig'nify, qua'lify, glôrify, &c. (fy, or fi, in the participles of such verbs, has the same sound, thus) jus'tifying, jus'tified; rec'tifying, rec'tified; pûrifying, pûrified, &c. (the same sound of fi prevails in the nouns derived from such verbs as these, sig-nifying (an actor, thus) jus'tifier, rec'tifier, pûrifier, &c. (but in nouns from these verbs signifying an act, fi takes the sound of té, thus) justification, purification, testification, &c. (fi has the sound of fè also in such words as) justifi-cator, testificator, &c. (fy, sounds fi, in the verbs defy and affy, also in the interjection fy.—fy sounds fè in the adjectives) léafy, chaf'fy, shell'y, turf'y.

81. *ly*, unaccented, s. lê, in ably, prob'ably, affably, remark'ably, sea-sonably, dúrably, sùitably, learn'edly, sâcredly, assur'edly, idly, friend'ly, tim'ely, hum'anely, opportunely, secûrely, pur'posely, ul'timately, completely, posit'ely, remôtely, ab'solutely, pen'sively, ac'tively, obligingly, wil'lingly, lav'ishly, med-ically, finally, lib'erally, delightfully, firm'ly, openly, am'ply, clearly, or derly, man'nerly, end'lessly, remiss'ly, haz'ardously, stûdiously, gen'erosely, per'f'ectly, discrêetly, sprightly, pleas'antly, décently, prûdently, app'arently, consist'ently, &c. (ly, accented, and in monosyllables, s. il, in) supply', apply', comply', reply', july', ally', outfy', rely'.

82. *ably*, s. âblè, in prob'ably, am'icably, laud'ably, péaceably, af'fably, variably, remark'ably, conform'ably, réasonably, sêasonably, com'parably, al'ter-ably, tol'erably, mem'orably, favourably, war'rantly, lam'entably, com'fortably, équably, observ'ably, &c. (the abverb ably, s. âblè.)

83. *ibly*, s. èblè, invin'cibly, forcibly, cred'ibly, audibly, leg'ibly, intel'li-gibly, infal'libly, ter'ribly, vis'ibly, sen'sibly, pos'sibly, plaûsibly, compat'ibly, percep'tibly, contempt'ibly, conver'tibly, irresist'ibly, inflex'ibly, &c.

84. *ily*, s. èlè, in read'ily, stead'ily, gaud'ily, wor'thily, luck'ily, fam'ily, hap'pily, primarily, or'dinarily, sol'itarily, vol'untarily, satisfac'torily, tran'sito-

INTRODUCTION.

rily, búsily, loſ'tily, hear'tily, &c.—ily, s. llè, in shily, slily, wily.—ily, s. llè, in lily.—aily, s. àlè, in dailly, gaily.

85. *iety*, s. lètè, in society, piety, implety, contrariety, variety, ebriety, sobriety, insobriety, notoriety, propriety, impropriety, satiety, anxiety. (aiety, s. àtètè, in gaiety.—oiety, s. oy-è-tè, in moiety.)

86. *ity*, s. ètè, in prob'ity, saga'city, capa'city, feli'city, dupli'city, velo'city, atro'city, valid'ity, rapid'ity, profun'dity, déity, frugal'ity, liberal'ity, plural'ity, fatal'ity, abil'ity, flammabil'ity, durabil'ity, stabil'ity, credibil'ity, sensibil'ity, flexibil'ity, util'ity, human'ity, len'ity, dig'nity, solem'nity, impunity, author'ity, matur'ity, quan'tity, vacu'ity, nativ'ity, &c. (ity, s. itè, in) cit'y, pit'y.

87. *osity*, s. ôsètè, in verbos'ity, morbos'ity, curios'ity, sententios'ity, animos'ity, generos'ity, impetu'osity, &c.

VARIATION OF ACCENT.

A *Change of Accent* takes place on the following words according as they are *Nouns*, *Verbs*, or *Adjectives*.

<i>Nouns.</i>	<i>Verbs.</i>	<i>Nouns.</i>	<i>Verbs.</i>
ab'ject	to abject'	des'cant	to descant'
ab'sent	to absent'	dis'count	to discount'
ab'stract	to abstract'	digest	to digest'
ac'cent	to accent'	es'say	to essay
af'fix	to affix'	ex'port	to export
as'sign	to assign'	ex'tract	to extract'
at'tribute	to attribute'	ex'ile	to exile
aug'ment	to augment'	fer'ment	to ferment'
bom'bard	to bombard'	fre'quent (adj.)	to frequent'
cem'ent	to cement'	im'port	to import'
col'league	to colleague'	in'cense	to incense'
col'lect	to collect'	in'sult	to insult'
com'pact	to compact'	ob'ject	to object'
com'pound	to compound'	per'fume	to perfume'
com'press	to compress'	per'mit	to permit'
con'cert	to concert'	pre'fix	to prefix'
con'crete	to concretè'	pre'mise	to premise'
con'duct	to conduct'	pres'age	to presage'
con'fine	to confinè'	pres'ent	to present'
con'flict	to conflict'	prod'uce	to produce'
con'sent	to consent'	proj'ect	to project'
con'serve	to conserve'	prot'est, or protest'	to protest'
con'sort	to consort'	reb'el	to rebel'
con'test	to contest'	rec'ord	to record'
con'tract	to contract'	ref'use	to refuse'
con'trast	to contrast'	sub'ject	to subject'
con'vent	to convent'	sur'vey	to survey'
con'verse	to converse'	tor'ment	to torment'
con'vert	to convert'	tra'ject	to traject'
con'vict	to convict'	trans'fer	to transfer'
con'voy	to convoy'	trans'port	to transport'
des'ert	to desert'		

<i>Nouns.</i>	<i>Adjectives.</i>	<i>Nouns.</i>	<i>Adjectives.</i>
august (the month)'	august' (noble)	in'stinct	instinct'
com'pact	compact'	inval'id	invalid'
cam'paign (wine)	cam'paign (open)	Levant' (a place)	lévant (eastern)
ex'ile (banishment)	exile (small)	min'ute (of time)	minute (small)
gal'lant (a lover)	gal'lant (bold)	supine (in gram.)	supine (indolent)

Sometimes the same parts of speech have a different accent to make a difference of signification.

buffet (a blow).	buffet' (a cupboard)	des'ert (a wilderness)	desert' (merit)
to con'jure (to practice magic)	to conjure' (to treat)	sin'ister (insidious)	sinis'ter (the left side).

MENTOR.

The Cruel Boy.

1. AS a bird one day was flying to seek food for its young ones, a boy, who had a gun in his hand, saw it, and shot the poor thing through its head, and down it fell to the ground. The boy then ran to it, and picked it up ; and when he saw that it was dead, he was very sorry for what he had done.

2. How cruel it was to kill the poor bird, which never did any harm in all its life ; and to take it from its young ones, which were in the nest, wanting it to come back and feed them.

3. The poor little birds could not think why their mother staid so long from them, and kept chirping till they were quite tired. At night they grew so cold, for want of their mother to brood over them, that they did not know what to do.

4. There were five in the nest, and two of them perished with cold and hunger in the night. The other three lived till the next morning, when, getting to the edge of the nest, to look for their mother, two of them fell out, and broke their bones.

5. They lay in great pain for some time upon the ground, but could not move, for they were too young to hop or fly. At last the poor things died. But the other poor little bird that was left in the nest, did not die so soon, for it lived all day very cold and in great pain ; it was almost famished for want of food.

6. It kept chirping, as long as it had strength to make any noise, in hopes its mother would hear, and come and feed it. But, poor thing, she was dead, and could not hear it. So, at last, when it was quite tired, it lay still at the bottom of the nest ; and in the night it rained fast, and the wind blew ; so it died with cold, just as it began to grow daylight.

7. Thus, there was an end of the five pretty young birds, which all died in such a painful manner, because a hard-hearted, cruel boy shot their poor mother.

* * * Preparatory to the learner's commencing the reading lessons, it is strongly recommended that he be required to spell, accent and pronounce at sight all the primitive and derivative words in the introduction, and determine which are the initial and terminational syllables, and be practised in spelling these exercises both in and out of the book.

The Silly Girl.

1. A LITTLE girl, whose mother was so kind as to teach her to read, had a great many pretty books given to her; but she was so silly, that she would not take care of them, but used to spoil, and tear them so, that they could not be read.

2. One day, her aunt gave her a new book, full of spelling and reading, and pretty pictures, desiring her to take care of it, and not let it get soiled or torn. The little girl said she would be sure and keep it very choice.

3. But it was not long before she forgot to put it into her box, after she had been reading in it; and so it was tossed about, and some of the leaves were pulled out, and the back broken off; and at last a little dog, in playing with it, gnawed it all to pieces.

4. Then the little girl could not read in it any more, nor see the pretty pictures again. She was now sadly vexed that she had been so careless, and wished for a new book; and her father was so kind as to give her one. But she soon let that be spoiled, as the others had been.

5. All her friends grew tired of giving her books, when they saw that she took no care of them; and she was obliged at last to go without any to read in.

6. What a sad thing that was, to have no book, but to grow up and not to be able to spell or read. I hope all the little boys and girls who hear about this careless child, will think of her, and take care not to let their own books be so spoiled and torn, as her's were; but, when they have done reading, put them away in some place where they will be safe, and ready for the next time they want them.

The Brother and Sister.

1. A GENTLEMAN had two children, a son and a daughter. The boy was often more admired for his beauty than the little girl. They were both very young, and happened one day to be playing near their mother's looking-glass. The boy, pleased with his appearance, viewed himself for some time, and observed to his sister, how handsome he was.

2. The poor little girl was very much hurt at his remark, and went quickly to her father to be revenged upon him; and, in the height of her resentment, said, it was a shame that a boy, who was born to be a man, should make so free with a piece of furniture which entirely belonged to the ladies.

3. The good gentleman clasping them both in his arms, with all the tenderness of a fond parent, said, 'My dear children, I

wish that each of you would view yourselves in the glass every day of your lives ; you my son, that you may never disgrace your beauty by an unworthy action ; and you, my daughter, that you may cover the defects of your person with the charms of virtue.¹

Amelia and her Canary-Bird.

1. As Amelia was one day looking out of the window, a man happened to pass by, crying, 'Canary-birds ; come buy my canary-birds.' The man had a large cage upon his head, in which the birds hopped about from perch to perch, and made little Amelia quite in love with them.

2. 'Will you buy a pretty bird or two, little girl?' said the man. 'I have no objection, (replied she,) provided my father will give me leave. If you will stop a little while, I will let you know.' So away she ran up stairs to her father, while the bird-man put down his cage at the door.

3. Amelia ran into her father's chamber quite out of breath, crying, 'O dear father, only come here ! here is a man in the street who has a large cage on his head, with a great many canary-birds in it.' 'Well, and what of all that?' (replied he ;) why does that seem to rejoice you so much ?

4. Amelia answering, that she should be happy to buy one of them ; her father reminded her, that the bird must be fed ; and should it be neglected, even only for a day, it would certainly die.

5. Amelia promised that she would never eat her own breakfast till she had fed her bird ; but her father reminded her that she was a giddy girl, and that he feared she had promised too much. However, there was no getting over her coaxing and wheedling, so that her father was at last obliged to consent that she should buy one.

6. He then took Amelia by the hand, and led her to the door, where the man was waiting with his birds. He chose the prettiest canary-bird in the cage ; it was a male, of a fine lively yellow colour, with a little black tuft on its head.

7. Amelia was now quite cheerful and happy, and pulling out her purse, gave it to her father to pay for the bird. But what was to be done with the bird without a cage ? and Amelia had not money enough to buy one. However, on her promising that she would take great care to feed the bird, her father bought her a fine cage, of which he made her a present.

8. As soon as Amelia had given her canary-bird possession of her new cage, she ran about the house, calling her mother, her

brothers and sisters, and all the servants, to come and see her pretty canary-bird, to which she gave the name of Cherry.

9. When any of her little friends came to see her, the first thing she told them was, that she had one of the prettiest canary-birds in the world. 'It is as yellow as gold, said she, and it has a little black crest on its head, and can sing most harmoniously. Come, you must go and see it. Its name is Cherry.'

10. Cherry was as happy as any bird need wish to be, under the care of Amelia. Her first business every morning was to feed Cherry; and whenever there was any cake on the table, Cherry was sure to come in for a share of it. There was always some bits of sugar in store for it, and its cage was constantly decorated with the most lively herbage.

11. This pretty bird was not ungrateful, but did all in its power to make Amelia sensible how much it was obliged to her. It soon learned to distinguish her, and the moment it heard her step into the room, it would flutter its wings, and keep up an incessant chirping. It is no wonder, that Cherry and Amelia became very fond of each other.

12. The little bird soon began to sing the most delightful songs. It would sometimes raise its notes to so great a height, that you would almost think it must kill itself with such willing exertions. Then, after stopping a little, he would begin again, with a tone so sweet and powerful, that it was heard in every part of the house.

13. Amelia would often sit for whole hours by its cage, listening to its melody. Sometimes, so attentively would she gaze at it, that she would insensibly let her work fall out of her hands; and after it had entertained her with its melodious notes, she would regale it with a tune on her bird organ, which it would endeavour to imitate.

14. In length of time, however, these pleasures began to grow familiar to its friend Amelia. Her father, one day, presented her with a pretty book, with which she was so much delighted, that Cherry began to lose at least one half of her attention.

15. As usual, it would chirp the moment it saw her, let her be at what distance she would; but Amelia began to take no notice of it, and almost a week had passed, without its receiving either a bit of biscuit or a fresh supply of chickweed. It repeated the sweetest and most harmonious notes that Amelia had taught it, but to no purpose.

16. It now appeared too clearly, that new objects began to attract Amelia's attention, and poor Cherry was neglected.

17. One day, however, as Amelia's father accidentally cast his eyes upon the cage, he saw poor Cherry lying upon its breast, and panting as it were for life. The poor bird's feathers appeared all rough, and it seemed as if it were breathing its last.

18. He went up close to it ; but it was unable even to chirp, and the poor little creature had hardly strength enough to breathe. He called to him his little Amelia, and asked her what was the matter with her bird. Amelia blushed, saying in a low voice, 'Why, father, I forgot the poor little bird ;' and ran to fetch the seed box.

19. Her father, in the mean time, took down the cage, and found poor Cherry had not a single seed left, nor a drop of water. 'Alas poor bird,' said he, 'you have got into careless hands. Had I forseen this, I would never have bought you.'

20. All the company joined in pity for the poor bird, and Amelia ran away into her chamber to ease her heart in tears. However, her father with some difficulty brought pretty Cherry to itself again.

21. Her father, the next day, ordered Cherry to be made a present to a young gentleman in the neighbourhood, who, he said, would take much better care of it than his little thoughtless daughter ; but poor Amelia could not bear the idea of parting with her bird, and most faithfully promised never to neglect it any more.

22. Her father, at last, gave way to her entreaties ; and permitted her to keep little Cherry, but not without a severe reprimand, and a strict injunction to be more careful for the future.

23. 'This poor little creature,' said he, 'is confined in a prison, and is, therefore, totally unable to provide for its own wants. Whenever you want any thing, you know how to get it ; but this little bird can neither help itself, nor make its wants known to others. If ever you let it want seed or water again, look to it.'

24. Amelia was sensible of her fault, and took her father by the hand ; but her heart was so full, that she could not utter a syllable. Cherry and Amelia were again good friends, and for some time it wanted for nothing.

25. Not long afterwards, her father and mother were obliged to go a little way into the country on some particular business ; but, before they set out, they gave Amelia strict charge to take care of poor Cherry. No sooner were her parents gone, than she ran to the cage, and gave Cherry plenty of seed and water.

26. Little Amelia, now finding herself alone, and at liberty,

sent for some of her companions to come and spend the day with her ; the former part of which, they passed in the garden, and the latter, in other innocent amusements. She went to bed very much fatigued ; but as soon as she awoke in the morning, she began to think of new pleasures.

27. She went abroad that day, while poor Cherry was obliged to stay at home and fast. The second and third day passed in the same playful manner as before ; but poor Cherry was not thought of. On the fourth day her father and mother came home, and, as soon as they found that she was well, her father inquired after poor Cherry. 'It is very well,' said Amelia, a little confused, and then ran to fetch it some seed and water.

28. Alas ! poor little Cherry was no more : it was lying upon its back, with its wings spread, and its beak open. Amelia screamed out, and wrung her hands, when all the family ran to her, and were witnesses of the melancholy scene.

29. 'Alas poor bird, (said her father,) what a melancholy end hast thou come to ! If I had given thee thy liberty before, I went into the country, it would have saved thy innocent life ; but now thou hast endured all the pangs of hunger and thirst, and expired in extreme agony. However, poor Cherry, thou art happy in being out of the hands of so merciless a guardian.'

30. Amelia was so shocked and distressed on the occasion, that she would have given all her little treasure, and even all her playthings to have brought Cherry to life ; but it was now too late. Her father had the bird stuffed, and hung up in the room, to remind Amelia of her carelessness.

31. She dared not even to lift her eyes up to look at it, for whenever she did, it was sure to make her very unhappy. At last she prevailed on her father to have it removed, but not till after many earnest entreaties and repeated acknowledgments of the fault she had committed.

32. Whenever Amelia was inattentive or giddy, the bird was hung up again in its place, and every one would say in her hearing, 'Alas, poor Cherry, what a cruel death you suffered !'

33. Thus you see, my little friends, what are the sad consequences of inattention, giddiness, and too great a fondness for pleasure, which always make us forgetful of what we ought carefully to attend to.

The Little Girl and the Lamb.

1. A LITTLE girl, whose name was Matilda, one morning was sitting by the side of the road, holding on her lap a pan of

milk for her breakfast, into which she was breaking some pieces of bread.

2. While she was thus busily employed, a farmer was passing by with his cart, in which was a number of lambs, which he was carrying to market for sale.

3. These pretty little lambs were tied together like so many criminals, and lay confined with their heads hanging down. Their plaintive bleatings pierced the heart of Matilda, but they had no manner of effect on the hardhearted farmer.

4. As soon as he came opposite the place where little Matilda was sitting, he threw down before her a lamb which he was carrying, saying, 'There my little girl, is a lamb that has just died. You may take it, if you will, and do what you please with it.'

5. Matilda put down her milk and bread, and took up the lamb, and viewed it with looks of tenderness and compassion. 'But why should I pity you?' said she to the lamb, 'either this day or to-morrow, they would have cut your throat with a great knife; whereas, now you are lifeless and have nothing to fear.'

6. While she was thus speaking, the warmth of her arms somewhat revived the lamb, which made a slight motion, and opening its eyes a little, cried in a very low tone, as if it were calling for its mother. It would be impossible to express little Matilda's joy on this occasion.

7. She covered the lamb in her apron, in order to make it warm, and took great pains to bring the poor little thing to life. By degrees it began to stir more freely, and every motion it made conveyed joy to her little heart.

8. This success encouraged her to proceed; she crumbled some of her bread into her pan, and taking it up in her fingers, she with no small difficulty forced it between its teeth, which were very firmly closed together.

9. The lamb, whose only disorder was hunger and fatigue, began to feel the effects of this nourishment. It first began to stretch out its limbs, then to shake its head, and at last to raise up its ears.

10. In a little time it was able to stand upon its legs, and then went of itself to Matilda's breakfast-pan, who was highly delighted to see it take such pleasing liberties; for she cared not about losing her own breakfast, since it saved the life of the little lamb. In a little time it recovered its usual strength, and began to skip and play about its kind deliverer.

11. It may naturally be supposed, that Matilda was greatly pleased at this unexpected success. She took it up in her arms,

and ran with it to the house to show it to her mother. Thus the little lamb became the first object of Matilda's care, and it constantly shared with her in the little allowance of bread and milk, which she received for her meals.

12. Indeed, so fond was she of it, that she would not have exchanged it for a whole flock. Nor was the lamb insensible of the fondness of its little mistress, since it would follow her wherever she went, would come and eat out of her hand, skip and frisk around her, and would bleat most piteously, whenever Matilda was obliged to leave it at home.

13. The lamb, however, repaid the services of its little mistress in a more substantial manner, than that of merely playing about her ; for in the space of a few years the increase from this lamb furnished Matilda, and her whole family, with food and raiment. Such, my little readers, are the rewards which Providence bestows on acts of goodness, tenderness and humanity.

The Little Boy and his Father.

1. On one of those fine mornings which the month of June frequently affords us, a little boy was busily employed in preparing to set out with his father on a party of pleasure, which, for several days before, had engrossed all his attention. Though, in general, he found it very difficult to rise early, yet this morning he got up soon, without being called ; so much was his mind fixed on this intended jaunt.

2. It often happens, with young people in particular, that all on a sudden they lose the object of which they flatter themselves they are almost in possession. So it fared with this little boy ; for just as they were ready to set out, the sky darkened all at once, the clouds grew thick, and a tempestuous wind bent down the trees, and raised a cloud of dust.

3. The little boy was running up and down in the garden every minute to see how the sky looked, and then ran into the house to examine the barometer ; but neither the sky nor the barometer seemed to forbode any thing in his favour.

4. Notwithstanding all this, he gave his father the most flattering hopes that it would still be a fair day, and that these unfavourable appearances would soon be dispersed. He doubted not but it would be a very fine day, and therefore, thought that the sooner they set out the better, as it would be a pity to lose a moment of their time.

5. His father, however, did not choose to be too hasty in giving credit to his son's predictions, and thought it more advisable to wait a little. While the little boy and his father were reason-

ing on this matter, the clouds burst, and down came a very heavy shower of rain. The little boy was now doubly disappointed, and vented his grief in tears, refusing to listen to the voice of consolation.

6. The rain continued without intermission, till three o'clock in the afternoon, when the clouds began to disperse, the sun resumed its splendour, and all nature breathed the odours of the spring. As the weather brightened, so did the countenance of the little boy, and by degrees he recovered his good humour.

7. His father now thought it necessary to indulge him with a little walk, and off they set. The calmness of the air, the music of the feathered songsters, the lively and enchanting verdure of the fields, and the sweet perfumes that breathed all around them, completely quieted and composed the troubled heart of the disappointed little boy.

8. 'Do you not observe, said his father, how agreeable is the change of every thing before you? You cannot have yet forgotten how dull every thing appeared to us yesterday; the ground was parched up for want of rain; the flowers had lost their colour, and hung their heads in langour; and, in short, all nature seemed to be in a state of inaction. What can be the reason that nature has so suddenly put on such a different aspect?' 'That is easily accounted for, said the little boy; it undoubtedly is occasioned by the rain that has fallen to-day.'

9. The little boy had no sooner pronounced these words, than he saw his father's motive for asking him the question. He now plainly perceived the impropriety of his late conduct, in being so unhappy about what was evidently, so universally serviceable.

10. He blushed, but his father took no notice of it, judging that his own sense would sufficiently teach him another time, without reluctance, to sacrifice selfish pleasures to the general good of the community at large.

Alexis and Amanda.

1. An affectionate father, one fine summer's day, having promised his two children, Alexis and Amanda, to treat them with a walk in a fine garden a little way out of town, went up into his dressing room to prepare himself, leaving the two children in the parlour.

2. Alexis was so delighted with the thoughts of the pleasure he should receive from his walk, that he jumped about the room, without thinking of any evil consequence that could hap-

pen ; but unluckily the skirt of his coat brushed against a very valuable flower, which his father was rearing with great pains, and which he had unfortunately just removed from before the window, to screen it from the scorching heat of the sun.

3. 'O brother! brother!' said Amanda, taking up the flower, which was broken off from the stalk, 'what have you done?' The little girl was holding the flower in her hand when her father came into the room. 'Bless me, Amanda,' said her father, 'how could you be so thoughtless as to pluck a flower, which you have seen me take so much care to rear, in order to have seed from it!'

4. Amanda was in such a fright, that she could only beg her father not to be angry. Her father replied that he was not angry, but reminded her, that as they were going to a garden where there was a variety of flowers, she might have waited till they arrived there to indulge her fancy. He therefore hoped she would not take it amiss if he left her at home.

5. This was a terrible situation for Amanda, who held her head down, and said nothing. Little Alexis, however, was of too generous a temper to keep silence any longer. He went up to his father, and told him that it was not his sister, but himself, who had accidentally beaten off the head of the flower with the skirt of his coat. He therefore desired that his sister might go and take a walk, and he stay at home.

6. The father was so delighted with the generosity of his children, that he instantly forgave the accident, and tenderly caressed them both, being happy to see them have such an affection for each other. He told them that he loved them equally alike, and that they should both go with him.

7. They all three then walked to the garden, where they saw plants of the most valuable kinds. Amanda pressed her clothes on each side, and Alexis kept the skirts of his coat under his arms, for fear of doing any damage in their walk among the flowers.

8. The flower which their father had lost would have given him some pain, had it happened from any other circumstance ; but the pleasure he received from seeing such mutual affection and regard subsist between his two children, amply repaid him for the loss of his flower.

9. I cannot omit the opportunity that here presents itself, of reminding my young friends, not only how necessary, but how amiable and praiseworthy it is for brothers and sisters to live together in harmony and love. It is not only their most important interest to do so, but what should be a still stronger

argument with them, such are the commands of Him who made them.

The little Boy, his Sisters, and the Swallow's Nest.

1. A LITTLE boy having one day espied a swallow's nest under the eaves of the house, ran directly to inform his sisters of the important discovery, and they immediately fell into consultation concerning the manner in which they should take it. It was at last agreed, that they should wait till the young ones were fledged, that the little boy should then put a ladder up against the wall, and that his sisters should hold it fast below, while he mounted after the prize.

2. As soon as they thought these poor little creatures were properly fledged, preparations were made for the execution of their intended plan. The old birds flew backwards and forwards about the nest, and expressed as well as they were able, the sorrow and affliction they felt on being robbed of their young. The little boy and his two sisters, however, paid no regard to their pious moans ; for they took the nest with three young ones in it.

3. As the little innocent prisoners were now in their possession, the next thing to be considered was, what they should do with them. The youngest sister, being of a mild and tender-hearted disposition, proposed putting them into a cage, promising to look after them herself, and to see that they wanted for nothing. She reminded her brother and sister how pretty it would be to see and hear those birds chirp when grown up.

4. The little boy, however, was of a very different opinion ; for he insisted on it, that it would be better to pluck off their feathers, and then set them down in the middle of the room, as it would be very amusing to see them hop about without feathers. The elder sister was of the same way of thinking as the younger ; but the little boy was determined to have the matter entirely his own way.

5. The two little girls finding they were not likely to have things as they wished, gave up the point without much hesitation ; for their brother had already begun to strip the poor helpless birds. As fast as he plucked them, he put them down on the floor, and it was not long before the little birds were stripped of all their tender feathers. The poor things cried, and complained in the most piteous accents ; they shook their little wings, and shuddered with the cold.

6. The little boy, however, who had not the least kind of

feeling for their sufferings, carried his persecutions still further, pushing them with his foot or hand to make them go on when they stopped, and laughing most heartily whenever they staggered or tumbled down through weakness.

7. Though his two sisters at first had pleaded against this cruel kind of sport, yet, seeing their brother so merry on the occasion, they forgot their former dictates of humanity, and joined in the cruel sport with him.

8. In the midst of this cruel kind of enjoyment, at a distance they saw their tutor approaching. This put them into a flurry, and each pocketed a bird. They would have avoided their tutor, but he called to them, and asked their reason for wishing to shun him. They approached him very slowly, with their eyes cast down, which convinced him that something amiss was going forwards.

9. On their answering that they were only playing, their tutor observed to them, that they very well knew, he never denied them innocent amusement; but, on the contrary, was always glad to see them cheerful and happy.

10. He took notice that they each held one of their hands behind them, upon which he insisted on their showing them, and letting him see, what it was they endeavoured to conceal.

11. They were obliged to comply, much against their will, when each produced a bird that had been stripped of its feathers. The tutor was filled with pity and indignation, and gave each of them a look that was more dreadful than any words he could have spoken. After some silence, the little boy attempted to justify himself, by saying that it was a curious sight to see swallows hopping about without feathers, and he could see no harm in it.

12. 'Can you then,' said the tutor, 'take pleasure in seeing innocent creatures suffer, and hear their cries without pity?' The little boy said, 'he did not see how they could suffer from having a few feathers pulled off.' The tutor, to convince him of his error, pulled a few hairs from his head, when he cried out loudly, that he hurt him.

13. 'What would your pain be, then,' said the tutor, 'were I thus to pluck all the hair off your head? You are sensible of the pain you now feel, but you were insensible of the torment to which you put those innocent creatures, that never offended you. But that you, little girls, should join in such an act of cruelty, very much surprises me.'

14. The little girls stood motionless, and appeared to be very sorry for what they had done, which their tutor observing, he

said no more to them. But the little boy still persisted in his opinion that he did the birds no harm ; on the contrary, he said they showed their pleasure by clapping their wings and chirping.

15. 'They clapped their wings,' said the tutor, 'from the pain you put them to ; and what you call singing, were cries and lamentations. Could those birds have expressed themselves in your speech, you would have heard them cry, 'Oh, father and mother, save us, for we have fallen into the hands of cruel children, who have robbed us of all our feathers ! We are cold and in pain. Come warm us and cure us, or we shall soon die !'

16. The little girls could no longer conceal their grief, and accused their brother of leading them into this act of cruelty. The little boy was himself become sensible of his faults, and had already felt the smart of having a few hairs plucked from his head ; but the reproaches of his own heart were now visible on his countenance

17. It appeared to the tutor that there was no need of carrying the punishment any further : for the error the little boy had committed did not arise from a natural love of cruelty, but merely from want of thought and reflection. From this moment the little boy, instead of punishing and tormenting dumb creatures, always felt for their distresses, and did what he could to relieve them.

Little Junius and the fruitful Vine.

1. In the beginning of the spring, a gentleman went to his country house, and took with him his little son Junius, in order to treat him with a walk in the garden. The primroses and violets were then all displaying their beauties, and many trees had begun to show what livery they were soon to wear.

2. After walking some time about the garden, they happened to go into the summer house, at the foot of which grew the stump of a vine, which twisted wildly, and extended its naked branches in a rude and irregular manner.

3. As soon as little Junius saw this tree, he exclaimed sadly against the ugly appearance it made, and began to exert all his strength to pull it up ; but he found his efforts in vain, it being too well rooted to yield to his weak arm. He begged his father to call the gardener to dig it up, and make fire wood of it ; but the gentleman desired his son to let the tree alone, telling him that he would, in a few months, give him his reasons for not complying with his request.

4. This did not satisfy Junius, who desired his father to look at those lively crocusses and snowdrops, saying, he could not see why that barren stump should be kept, which did not produce a single green leaf. He thought it spoiled and disfigured the garden, and therefore begged his father would permit him to fetch the gardener to pluck it up.

5. The gentleman, who could not think of granting his request, told him, that it must stand as it then was, at least for some time to come. Little Junius still persisted in his entreaties, urging how disgraceful it was to the garden; but his father diverted his attention from the vine, by turning the conversation.

6. It so happened, that the gentleman's affairs called him to a different part of the country, whence he did not return till the middle of autumn. He no sooner came home than he paid a visit to his country house, taking little Junius with him. As the day happened to be warm, they retired to enjoy the benefit of the shade, and entered the arbour, in which the vine stump had so much before offended his son Junius.

7. 'O! father,' said the young gentleman, 'how charming and delightful is this green shade! I am much obliged to you for having that dry and ugly stump plucked up, which I found so much fault with when we were here last, and for putting in its place this beautiful plant; I suppose you did it in order to give me an agreeable surprise. How delightful and tempting the fruit looks! What fine grapes! Some purple, and others almost black. I see no tree in the garden that looks in so blooming a state. All have lost their fruit; but this fine one seems in the highest perfection. See how it is loaded. See those wide spreading leaves that hide the clusters. If the fruit be as good as it appears beautiful, it must be delicious.'

8. Little Junius was in raptures when he tasted one of the grapes, which his father gave him; and still more so, when he informed him, that from such fruit was made that delicious liquor, which he sometimes tasted after dinner. The little boy was quite astonished on hearing his father talk thus; but he was far more surprised when his father told him, that all those fine leaves, and delicious fruit, grew from that very crooked and misshapen stump, with which he had been so angry in the spring.

9. His father then asked him, if he should now order the gardener to pluck it up, and make fire wood of it. Junius was much confused; but, after a short silence, told his father, that he would rather see every other tree in the garden cut

down than that, so beautiful were its leaves, and so delicious its fruit.

10. As his father was a man of good sense, he thus moralized on this occasion : ‘ You see then, my son,’ said he, ‘ how imprudently I should have acted, had I followed your advice, and cut down this tree. Daily experience convinces us, that the same thing happens frequently in the commerce of this world, which has in this instance misled you. When we see a child badly clothed, and of an unpleasing external appearance, we are too apt to despise him, and grow conceited on comparing ourselves with him ; and sometimes even go so far, as cruelly to address him in haughty and insulting language. But beware, my son, how you run into errors by forming a too hasty judgment. It is possible, that in a person so little favoured by nature, may dwell an exalted soul, which may one day astonish the world with the greatness of its virtues, or enlighten it with knowledge. The most rugged stem may produce the most delicious fruit, while the straight and stately plant may be worthless and barren.’

Emily and Edwin.

1. A widow had two children, Emily and Edwin, both equally deserving the affections of a parent, which, however, were unequally shared. Edwin was the favourite, which Emily very early began to discover, and consequently, felt no small share of uneasiness on the occasion, but she was prudent enough to conceal her sorrow.

2. Emily, though not remarkably handsome, had a mind that made ample amends for the want of beauty ; but her brother was a little Cupid, on whom his mother lavished all her favours and caresses.

3. It is no wonder that the servants, to gain the favour of their mistress, were very attentive to humour him in all his wishes. Emily, on the other hand, was consequently slighted by every one in the house ; and, so far from wishing to study her humour, they scarcely treated her with common civility.

4. Finding herself frequently alone and neglected, and taken little notice of by any one, she would privately shed tears ; but she always took care that not the least mark of discontent should escape her in the presence of any one.

5. Her constant attention to the observance of her duty, her mildness, and endeavours to convince her mother that her mind was superiour to her face, had no effect ; for beauty alone attracts

the attention of those who examine no further than external appearances.

6. The mother, who was continually chiding Emily, and expecting from her perfections far beyond the reach of those more advanced in years, at last fell sick.

7. Edwin seemed very sorry for his mother's illness ; but Emily, with the softest looks and most languishing countenance, fancied she perceived in her mother an abatement of her accustomed rigour towards her, and far surpassed her brother in her attention to her parent.

8. She endeavoured to supply her slightest wants, exerted all her penetration to discover them, that she might even spare her the pain of asking for any thing. So long as her mother's illness had the least appearance of danger, she never quitted her pillow, and neither threats nor commands could prevail on her to take the least repose.

9. Their mother, however, at length recovered, which afforded inexpressible pleasure to the amiable Emily ; but she soon experienced a renewal of her misfortunes, as her mother began to treat her with her usual severity and indifference.

10. As her mother was one day talking to her children on the pain she had suffered during her illness, and was praising them for the anxiety they had shown on her account, she desired them to ask of her whatever they thought would be the most pleasing to them, and they should certainly be indulged in it, provided their demands were not unreasonable.

11. First addressing herself to Edwin, she desired to know what he would choose ; and his desire was to have a cane and a watch, which his mother promised he should have the next morning. ' And pray, Emily,' said her mother, ' what is your wish ?' If you do but love me, answered Emily, I have nothing else to wish for ! ' That is not an answer ' replied her mother, ' you shall have your recompense likewise ; therefore speak your wish instantly.

12. However accustomed Emily might have been to this severe tone, yet she felt it on this occasion more sensibly than ever she had before. She threw herself at her mother's feet, looked up to her with eyes swimming in tears, and instantly hiding her face with both her hands, lisped out these words : ' Only speak as kindly to me as you do to my brother.'

13. What heart could fail to relent at these words ! Her mother felt all the tender sentiments of a parent arise in her heart, and, taking her up in her arms, said she loved her better *than ever she did before*. The little Emily, who now, for the

first time, received her mother's caresses, gave way to the effusion of her joy and love. She took hold of her mother's hands ; and Edwin, who loved his sister, mixed his embraces with hers. Thus, all had a share in this scene of unexpected happiness.

14. The affection which the mother had so long withheld from Emily, she now repaid with interest, and her daughter returned it with the most dutiful attention. Edwin, so far from being jealous at this change of his mother's affection for his sister, showed every mark of pleasure on the occasion, and he afterwards reaped a reward of so generous a conduct ; for his natural disposition having been, in some measure, injured by the too great indulgence of his mother, he gave way in his early days to those little indiscretions, which would have lost him the heart of his parent, had not his sister stepped in between them.

15. It was to the advice of this amiable girl that Edwin at last owed his entire reformation of manners. They all three then experienced, that true happiness cannot exist in a family, unless the most perfect union between brothers and sisters, and the most lively and equal affection between parents and children, are constantly and strictly adhered to.

The story of Bertrand.

1. THINK yourselves happy, my little readers, since none of you, perhaps, know what it is to endure hunger day after day, without being able to enjoy one plentiful meal. Confident I am, that the following relation will not fail to make an impression on your tender hearts :

2. Bertrand was a poor labourer, who had six young children, whom he maintained with the utmost difficulty. To add to his distresses, an unfavourable season much increased the price of bread. This honest labourer worked day and night to procure subsistence for his family, and though their food was of the coarsest kind, yet even of that he could not procure a sufficiency.

3. Finding himself reduced to extremity, he one day called his little family together, and with tears in his eyes, and a heart overflowing with grief, 'My little children,' said he, 'bread is now so extravagantly dear, that I find all my efforts to support you ineffectual. My whole day's labour is barely sufficient to purchase this piece of bread which you see in my hand ; it must therefore be divided among you, and you must be contented with the little my labour can procure you. Though it will not

afford each of you a plentiful meal, yet it will be sufficient to keep you from perishing with hunger.'

4. Sorrow and tears interrupted his words, and he could say no more, but lifted up his hands and eyes to heaven.

5. His children wept in silence, and young as they were, their little hearts seemed to feel more for their father than for themselves. Bertrand then divided the small portion of bread into seven equal shares, one of which he kept for himself, and gave to the rest each its lot.

6. But one of them, named Harry, refused his share, telling his father he could not eat, pretending to be sick. 'What is the matter with you, my son?' said his father, taking him up in his arms. 'I am very sick,' replied he; 'very sick indeed, and should be glad to go to sleep.' His father then carried him to bed, and wished him a good night.

7. The next morning, the honest labourer, overwhelmed with sorrow, went to a neighbouring physician, and begged of him, as a charity, to come and see his son. Though the physician was sure of never being paid for his visit, yet such were his humanity and feelings, that he instantly went to the labourer's house.

8. On his arrival there, he found no particular symptoms of illness, though the boy was evidently in a low and languishing state. The doctor told him he would send him a cordial draught; but Harry begged he would forbear sending him any thing, as he could do him no good. The doctor was a little angry at this behaviour, and insisted on knowing what his disorder was, threatening him, if he did not tell him immediately, he would go and acquaint his father with his obstinacy.

9. Harry begged the doctor would say nothing about it to his father, which still more increased the doctor's wish to get at the bottom of this mystery. At last, poor Harry, finding the doctor resolute, desired his brothers and sisters might leave the room, and he would acquaint him with every particular.

10. As soon as the physician had sent the children out of the room, 'Alas,' said little Harry, 'in this season of scarcity, my father cannot earn bread enough to feed us. What little he can get, he divides equally amongst us, reserving to himself the smallest part. To see my brothers and sisters suffer hunger, is more than I can bear; and as I am the eldest, and stronger than they, I have therefore not eaten any myself, but have divided my share amongst them. It is on this account that I pre-

tend to be sick, and unable to eat. I beseech you, however, to keep this a secret from my father.'

11. The physician, wiping away a tear which started involuntarily from his eye, asked poor Harry if he was not then hungry. He acknowledged, indeed, that he was; but said, that did not give him so much affliction as to see the distresses of his family. 'But, my good lad,' said the doctor, 'if you do not take some nourishment, you will die.' 'I am indifferent about that,' replied Harry, 'since my father will have then one less to feed, and I shall go to heaven, where I will pray to God to assist my dear father, and my little sisters and brothers.'

12. What heart but must melt with pity and admiration at the relation of such facts? The generous physician, taking Harry by the hand, 'No, my dear little boy,' said he, 'thou shalt not die for want of the necessities of life. I will take care of your family, and return thanks to God for having sent me hither; I must leave you for the present, but I will soon return.'

13. The good physician returned home, and ordered one of his servants to load himself with refreshments of every kind. He then hastened to the relief of poor Harry, and his distressed brothers and sisters. He made them all sit down at the table, and eat till they were perfectly satisfied. What could be a more pleasing scene, than that which the good physician then beheld, six pretty little innocent creatures smiling over the bounty of their generous and humane friend!

14. The doctor, on his departure, desired Harry to be under no uneasiness, as he should take care to procure them a supply of whatever might be wanting. He faithfully performed his promise, and they had daily cause of rejoicing at his bounty and benevolence. The doctor's generosity was imitated by every good person, to whom he related the affecting story. From some they received provisions, from some money, and from others clothes and linen; so that in a short time, this little family, which was but lately in want of every thing, became possessed of plenty.

15. Bertrand's landlord, who was a gentleman of considerable fortune, was so struck with the tender generosity of little Harry, that he sent for his father, and paying him many compliments on his happiness of having such a son, he offered to take Harry under his own inspection, and bring him up in his own house.

16. This being agreed on, Bertrand's landlord settled an annuity on him, promising, at the same time, to provide for his other children as they grew up. Bertrand, transported with

joy, returned to his house, and falling on his knees, offered up his most grateful thanks to God, who had graciously condescended to bestow on him such a son !

17. Hence you may learn, my young readers, how much you have it in your power to prove a blessing to your parents, and a comfort to yourselves. It is not necessary, that in order to do so, you should be reduced to the necessity that poor Harry was : for, however exalted your station may be, you will always find opportunities enough to give proofs of your duty to your parents, your affection for your brothers and sisters, and your humanity and benevolence to the poor and needy.

18. Happy, indeed, are those poor children, who have found a friend and a protector while they were needful and helpless ; but much happier those, who, without ever feeling the gripping hand of penury and want themselves, have received the inexpressible delight that never fails to arise from the pleasing reflection of having raised honest poverty to happiness and plenty !

Arthur, Adrian, and the Gardener.

1. ADRIAN had frequently heard his father say, that children had but little knowledge with respect to what was the most proper for them ; and that the greatest proof they could give of their wisdom, consisted in following the advice of people who had more age and experience. This was a kind of doctrine Adrian did not understand, or at least would not, and therefore it is no wonder he forgot it. •

2. This wise and good father had allotted him and his brother Arthur a convenient piece of ground, in order that each might be possessed of a little garden, and display his knowledge and industry in the cultivation of it. They had also permission to sow whatever seed they should think proper, and to transplant any tree they liked out of their father's garden into their own.

3. Arthur remembered those words of his father, which his brother Adrian had forgotten, and therefore went to consult their gardener. ' Pray tell me,' said he, ' what is now in season to sow in my garden, and in what manner am I to set about my business ?' The gardener hereupon gave him several roots and seeds, such as were most proper for the season. Arthur instantly ran and put them into the ground, and the gardener very kindly, not only assisted him in the work, but made him acquainted with many things necessary to be known.

4. Adrian, on the other hand, appeared not to be pleased

with his brother's industry, thinking he was taking much more pains than was necessary. The gardener not observing this indifferent treatment, offered him likewise his assistance and instruction ; but he refused it in a manner that sufficiently betrayed his vanity and ignorance. He then went into his father's garden, and took thence a quantity of flowers, which he transplanted into his own. The gardener took no notice of him, but left him to do as he liked.

5. When Adrian visited his garden the next morning, all the flowers he had planted hung down their heads like so many mourners at a funeral, and, as he plainly saw, were in a dying state. He replaced them with others from his father's garden ; but, on visiting them the next morning, he found them perished like the former.

6. This was a matter of great vexation to Adrian, who consequently became soon disgusted with this kind of business. He had no idea of taking so much pains for the possession of a few flowers, and therefore gave it up as unprofitable. Hence his piece of ground soon became a wilderness of weeds and thistles.

7. As he was looking into his brother's garden about the beginning of summer, he saw something of a red colour hanging near the ground, which, on examination, he found to be strawberries of a delicious flavour. 'Ah!' said he, 'I should have planted strawberries in my garden.'

8. Some time afterwards, walking again in his brother's garden, he saw little berries of a red colour, which hung down in clusters from the branches of a bush. Upon examination, he found they were currants, which even the sight of was a feast. 'Ah!' said he, 'I should have planted currants in my garden.'

9. The gardener then observed to him, that it was his own fault that his garden was not as productive as his brother's. 'Never for the future,' said he, 'despise the instruction and assistance of any one, since you will find by experience, that two heads are better than one.'

The little Girl's journey to Market.

1. NOTHING can be more natural and pleasing than to see young children fond of their parents. The birds of the air, and even the wild inhabitants of the forest, love and are beloved by their young progeny. ?

2. A little girl, who was about six years old, was very fond of her mother, and delighted in following her every where.

Her mother being one day obliged to go to market, wished to leave her little daughter at home, thinking it would be too fatiguing for her and troublesome to herself; but the child's entreaties to go were so earnest and pressing, that her mother could not withstand them, and at last consented to her request.

3. The cloak and bonnet were soon on, and the little maid set off with her mother in high spirits. Such was the badness of the paths in some places, that it was impossible for them to walk hand in hand, so that the little girl was sometimes obliged to walk on by herself behind her mother; but these were such kind of hardships as her little spirit was above complaining of.

4. The town now appeared in sight, and the nearer they approached it, the more the paths were thronged with people. The little girl was often separated from her mother; but this did not at present much disturb her, as by skipping over a rut, or slipping between people as they passed, she soon got up again to her mother. However, the nearer they approached the market, the crowd of course increased, which kept her eyes in full employment to see which way her mother went; but a little chaise drawn by six dogs having attracted her attention, she stopped to look at them, and by that means lost sight of her mother, which soon became the cause of much uneasiness to her.

5. Here, my little readers, let me pause for a moment to give you this necessary advice. When you walk abroad with your parents or servants, never look much about you, unless you have hold of their hand, or some part of their apparel.—And I hope it will not be deemed impertinent to give similar advice to parents and servants, to take care that children do not wander from them, since, from such neglect, many fatal accidents have happened. But to proceed—

6. The little girl had not gazed on this object of novelty for more than a minute, before she recollected her mother, and turned about to look for her; but no mother was there, and now the afflictions of her heart began. She called aloud, 'Mother, mother;' but no mother answered. She then walked up a bank, which afforded her a view of all around; but no mother was to be seen. She now burst into a flood of tears, and sat herself down at the foot of the bank, by which people were passing and re-passing in great numbers.

7. Almost every body that passed said something to her, but none offered to help her to find her mother. 'What is the matter with you, my little dear, said one, that you cry so sadly?'

"I have lost my mother!" said the little girl, as well as the grief of her heart would permit her to speak. Another told her never to mind it, she would find her again by and by. Some said, "Do not cry so, child, there is nobody that will hurt you or run away with you." Some pitied her, and others laughed at her: but not one offered to give her any assistance.

8. Such, my little pupils, is the conduct of most people. When any misfortune brings you into trouble, you will find enough ready to pity you, but few who will give you any material assistance. They will tell you, what you then know yourselves, that you should not have done wrong; they will be sorry for you, and then take their leave of you.

9. The little girl, however, was soon relieved from her present terrible anxieties. A poor old woman, with eggs and butter in a basket, happened to be going to the same market, whither the little girl's mother was gone before her.

10. Seeing the little girl in so much distress, she went up to her, and asked her what was the matter with her. The little girl told her she had lost her mother. "And to what place, my dear," said the old woman, "was your mother going when you lost her?" "She was going to market," replied the little girl. "Well, my dear," continued the old woman, "I am going to the market too, and if you will go along with me, I make no doubt but we shall find your mother there. However, I will take care of you till you do find her." She then took the little girl by the hand, and led her along the road.

11. The good old woman gave her a nice piece of plum-cake, which she thankfully accepted: but her little heart was too full to permit her to think of eating at that time. She therefore held it in her hand, saying, that she would eat it by and by, when she had found her mother, which she hoped would be soon.

12. As they walked along, the good old woman endeavoured to amuse the little girl by telling her pretty stories, and inquiring of her what books she read. "I very well know," said the old woman, "that young children are too apt to be fond of histories of haunted houses, of witches, ghosts, and apparitions, which tend only to fill them with idle fears and apprehensions, and make them afraid even of their own shadows." But when the little girl told her that her books were the Bible, and other good books, she seemed perfectly satisfied.

13. They had hardly entered the market, when the rambling eyes of the little girl caught sight of her mother. She shrieked with joy, and, like an arrow out of a bow, darted from the old

woman, and flew to her parent, who clasped her in her arms, and after tenderly embracing her, 'How came you,' said she, 'my little dear, to wander from me? I have been so frightened as to be hardly able to contain myself.'

14. The little girl took hold of her mother's hand, but could not speak, till a torrent of tears gave ease to her heart. As soon as she was able to speak, 'My dear mother,' said she, 'I stopped to look at a pretty little chaise drawn by six dogs, and in the mean time I lost you. I looked for you, I called for you, but I could neither see nor hear you. I sat down by the side of a bank: some, as they passed, pitied me, and others laughed at me; but none attempted to take care of me, till this good old woman led me by the hand, and brought me here.'

15. The little girl's mother was very thankful to the good old woman for her tenderness and humanity to her daughter, and not only bought of her what eggs and butter she had left, but even left her a small present besides, which she a long time declined accepting, saying, she had done no more than what every good christian ought to do.

16. The little girl thanked the good old woman over and over again, and all the way home talked of nothing but her kindness. Nor did she afterwards forget it, as she would frequently go and pay her a visit, when she always took with her some tea and sugar, and a loaf of bread. The little girl's mother constantly bought all the eggs and butter the old woman had to spare, and paid her a better price for them than she could have got at market, saving her, at the same time, the trouble of going thither.

17. Thus you see, my young friends, what are the consequences of good nature and humanity. You must accustom yourselves early, not only to feel for the misfortunes of others, but to do every thing that lies in your power to assist them. Whatever may be your condition in life at present, and however improbable it may be that you may ever want, yet there are strange vicissitudes in this world, in which nothing can be said to be really certain and permanent.

18. Should any one of you, my little readers, like the little girl, lose yourselves, would you not be happy to meet with so good an old woman as she did? Though your stations in life may place you above receiving any pecuniary reward for a generous action, yet the pleasing sensations of a good heart, or relieving a distressed fellow-creature, are inexpressible.

Young Peoples' wishes exposed.

1. THE present moment of enjoyment is all young people think of. So long as little Henry partook of the pleasure of sliding on the ice, and making snow up in various shapes, he wished it always to be winter, totally regardless of either spring, summer, or autumn. His father hearing him one day make that wish, desired him to write it down in the first leaf of his pocket-book, which Henry accordingly did, though his hand shivered with cold.

2. The winter glided away imperceptibly, and the spring followed in due time. Henry now walked in the garden with his father, and with admiration beheld the rising beauty of the various spring flowers. Their perfume afforded him the highest delight, and their brilliant appearance attracted all his attention. 'Oh,' said little Henry, 'that it were always spring!' His father desired him to write that wish also in his pocket-book.

3. The trees which lately were only budding, were now grown into full leaf, the sure sign that spring was departing, and summer hastening on apace. Henry, one day, accompanied by his parents and two or three of his select acquaintance, went on a visit to a neighbouring village. Their walk was delightful, affording them a prospect sometimes of wheat yet green, waving smoothly like a sea unruffled by the breeze, and sometimes of meadows enamelled with a profusion of various flowers.

4. The innocent lambs skipped about, and the colts pranced around their dams. But what was still more pleasing, this season produced for Henry and his companions a delicious feast of cherries, strawberries, and a variety of other fruits. So pleasant a day afforded them the most exquisite delight, and their little hearts were filled with joy.

5. Do you not think, Henry, said his father, that summer has its delights as well as winter and spring? Henry replied, he wished it might be summer all the year, when his father desired him to enter that wish in his pocket-book also.

6. The autumn at length arrived, and all the family went into the country to gather fruit. It happened to be one of those days that are free from clouds, and yet a gentle westerly wind kept the air cool and refreshing. The gardens and orchards were loaded with fruits, and the fine plums, pears, and apples, which hung on the trees almost to the ground, furnished the little visitors with no small amusement and delight.

7. There were also plenty of grapes, apricots, and peaches, which tasted the sweeter, as they had the pleasure of gathering

ing them. 'This season of rich abundance, Henry, said his father, will soon pass away, and stern and cold winter succeed it. Henry again wished, that the present happy season would always continue, and that winter would not be too hasty in its approaches; but leave him in possession of autumn.

8. Henry's father desired him to write this in his book also, and, ordering him to read what he had written, soon convinced him how contradictory his wishes had been. In the winter, he wished it to be always winter; in the spring he wished for a continuance of that season; in the summer, he wished it never to depart; and when autumn came, it afforded him too many delicious fruits to permit him to have a single wish for the approach of winter.

9. 'My dear Henry, said his father, I am not displeased with you for enjoying the present moment, and thinking it the best that can happen to you; but you see how necessary it is that our wishes should not always be complied with. God knows how to govern this world much better than any human being can pretend to. Had you last winter been indulged in your wish, we should have had neither spring, summer, nor autumn; the earth would have been perpetually covered with snow. The beasts of the field, and the fowls of the air, would either have been starved or frozen to death; and even the pleasures of sliding, or making images of snow, would have soon become tiresome to you. It is a happiness, that we have it not in our power to regulate the course of nature: the wise and unerring designs of Providence in favour of mankind, would then most probably be perverted to their own inevitable ruin.

The four little Girls and their Mother.

1. A PRUDENT and affectionate mother had four daughters, whose names were Emilia, Harriet, Lucy, and Sophia, whom she loved with the greatest tenderness. Her principal wish was, that they might be virtuous and happy, and that they might enjoy all the comforts of life with tranquillity. They each experienced an equal share of her indulgence, and each received the same treatment, either as to pardon for errors, punishments, or rewards.

2. Her endeavours were crowned with the happiest success, and her four little girls became the most obedient and best of children. They told one another of their faults, and as readily forgave offences; they shared in each other's joys, nor were they ever happy when separated.

3. An unforeseen event, however, disturbed this happy tran-

quillity, just at the very moment they began to taste its charms, which served to convince them how necessary it was to be guided by their prudent mother.

4. This good woman was obliged to leave her children for a time, to attend to some unsettled affairs at a distance. She left them with much reluctance, and even sacrificed her interest, in some measure, to the desire of speedily adjusting her affairs, and in the course of a month, returned in safety to her little flock, who received her with the warmest expressions of joy: but the alteration she perceived in her children very much surprised and alarmed her.

5. She saw it frequently happen, that if one asked the slightest favour of another, she was ill-naturedly refused, and thence arose tumults and quarrels. That gayety and cheerfulness which had used to accompany all their sports and pastimes were now changed to a gloomy perverseness; and, instead of those tender expressions of love and friendship which had constantly dwelt in all their conversations, nothing was now heard but perpetual jarrings and wranglings. If one proposed a walk in the garden, another would give some reason why she wished to remain in the house; and, in short, their only study seemed to be to thwart each other.

6. It happened one day, that not contented with showing each other how much they delighted in perverseness, they mutually distressed themselves with reciprocal reproaches.

7. Their tender mother beheld this scene with the greatest uneasiness, and could not help shedding tears on the occasion. She did not then think it prudent to say any thing to them, but retired to her room, in order there to think of the most proper means of restoring peace and harmony among her unhappy children.

8. While she was turning these afflicting thoughts in her mind, all her four young daughters entered her apartment with a peevish and uneasy look, each complaining of the ill-temper of the rest. There was not one, but what charged the other three with being the cause of it, and all together begged their mother would, if possible, restore to them that happiness they once possessed.

9. Their mother put on a very serious countenance, and said, 'I have observed, my children, that you endeavour to thwart each other, and thereby destroy your pleasures. In order, therefore, that no such thing may happen again, let each take up her corner in this room; if she choose it, and divert herself in what manner she pleases, provided she does not in-

terfere with either of her sisters. You may immediately have recourse to this mode of recreation, as you have leave to play till night : but remember, that none of you stir from the corner in which I shall place you.'

10. The little girls, who were no way displeased with this proposal, hastened to their different quarters, and began to amuse themselves each in her own way. Sophia commenced a conversation with her doll, or rather told her many pretty little stories ; but her doll had not the gift of speech, and consequently was no companion. She could not expect any entertainment from her sisters, as they were playing in their respective corners.

11. Lucy took her pin-cushion and needle-work ; but there were none to admire them ; besides, she was not allowed to speak to any one in the room.

12. Harriet was very fond of her old game of hunt the slipper ; but what was she to do with the slipper by herself ; she could only shove it from hand to hand. It was in vain to hope for such service from her sisters, as each was amusing herself in her assigned corner.

13. Emily, who was a very skilful, pretty house-wife, was thinking how she might give her friends an entertainment, and, of course, sent out for many things to market ; but there was, at present, nobody near, with whom she might consult on the occasion, for her sisters were amusing themselves, in the other corners of the room.

14. Every attempt they made to find some new amusement failed, and all supposed that a compromise would be most agreeable ; but, as matters were carried so far, who was first to propose it ? This, each would have considered as a humiliating circumstance ; they therefore kept their distance, and disdainfully continued in their solitude. The day at last closing, they returned to their mother, and begged her to think of some other amusement for them, than the ineffectual one they had tried.

15. 'I am sorry, my children,' said she, 'to see you all so discontented. I know but of one way to make you happy, with which you yourselves were formerly acquainted, but which, it seems, you have forgotten. Yet, if you wish once more to put it into practice, I can easily bring it to your recollections.' They all answered together, as though with one voice, that they heartily wished to recollect it, and stood attentive, while their mother was looking at them, in eager expectation to hear what she had to say.

16. 'What you have lost, or at least forgotten,' replied their mother, 'is that mutual love and friendship which you once had for each other, and which every sister ought cheerfully to cherish. O! my dearest children, how have you contrived to forget this, and thereby make me and yourselves miserable!'

17. Having uttered these words, which were interrupted by sighs, she stopped short, while tears of tenderness stole down her cheeks. The little girls appeared much disconcerted, and struck with sorrow and confusion. Their mother held out her arms, and they all at once instantly rushed towards her. They sincerely promised that they would tenderly love each other for the future, and perfectly agree, as they formerly had done.

18. From this time no idle peevishness troubled their harmonious intercourse; and, instead of disputes and discontents among them, nothing was seen but mutual condescension, which delighted all who had the opportunity of being in their company. May this serve as a useful lesson to my youthful readers. How easy it is for us to promote or disturb our own happiness.

Old Age made Happy.

1. OPPOSITE to the house in which Charlotte's parents lived, was a little opening, ornamented with a grass-plot, and overshadowed by a venerable tree, commanding an extensive view before it. On this delightful spot Charlotte used frequently to sit in her little chair, while employed in knitting stockings for her mother.

2. As she was one day thus employed, she saw a poor old man advancing very slowly towards her. His hair was as white as silver, and his back bent with age; he supported himself by a stick, and seemed to walk with great difficulty. 'Poor man,' said Charlotte, looking at him most tenderly, 'he seems to be very much in pain, and perhaps is poor, which are two dreadful evils!'

3. She also saw a number of boys, who were following close behind this poor old man. They laughed at his thread-bare coat, which had very long skirts, and short sleeves, contrary to the fashion of those days. His hat, which was quite rusty, did not escape their notice; his cheeks were hollow, and his body thin. These wicked boys no sooner saw him, than they all mocked him. A stone lay in his way, which he did not perceive, and over it he stumbled, and had like to have fallen.

This afforded them sport, and they laughed loudly ; but this gave great pain to the poor old man, who uttered a deep sigh.

4. 'I once was young as you are,' said he, 'but I did not laugh at the infirmities of age as you do. The day will come, in which you will be old yourselves, and every day is bringing you forward to that period. You will then be sensible of the impropriety of your present conduct.' Having thus spoken, he endeavoured to hobble on again, and made a second stumble, when, in struggling to save himself from falling, he dropped his cane, and down he fell. On this the wicked boys renewed their laugh, and highly enjoyed his misfortune.

5. Charlotte, who had seen every thing which had passed, could not help pitying the old man's situation, and therefore putting down her knitting on the chair, ran towards him, picked up the cane and gave it him, and then taking hold of his other arm, assisted him to rise.

6. The poor old man looked at her very earnestly, and said, 'How good you are ! This kindness makes me in a moment forget all the ill behaviour of those bad boys. May you ever be happy.' They then walked on together ; but the boys being probably made ashamed of their conduct by the behaviour of Charlotte, followed the old man no further.

7. While the boys were turning about, one of them fell down also, and all the rest began laughing, as they had before done at the old man. He was very much displeased with them on that account, and as soon as he got up, ran after his companions, pelting them with stones. He instantly became convinced how unjust it was to laugh at the distresses of another, and formed a resolution, for the future, never to laugh at any person's pain. He followed the old man he had been laughing at, though at some distance, wishing for an opportunity to do him some favour, by way of atonement, for what he had done.

8. The good old man, in the meantime, by the kind assistance of Charlotte, proceeded with slow but sure steps. She asked him to stay and rest himself a little, and told him that her house was that before him. 'Pray stay,' said she, 'and rest yourself under that large tree. My parents, indeed, are not at home, and therefore you will not be so well treated ; yet it will be a little relief to you.'

9. The old man accepted Charlotte's offer. She brought him out a chair, and then fetched some bread and cheese and some beer, which were all she could procure. He thanked her very kindly, and then entered into conversation with her.

10. 'I find, my little girl,' said he, 'you have parents. I

doubt not but you love them, and they love you. They must be very happy, and may they always continue to be so !'

11. 'And pray, good old man,' said Charlotte, 'I suppose you have children of your own.'—'I had a son,' replied he, 'who lived in London; he loved me tenderly, and frequently came to see me; but alas! he is now dead, and I am left disconsolate. His widow, indeed, is rich; but too proud to inquire whether I am dead or alive, and does not wish to have it known that her husband's father is a peasant.'

12. Charlotte was much affected, and could hardly believe that such cruel people existed. 'Ah! certain I am,' said she, 'that my dear mother would not behave so cruelly.' He then rose, and thanked Charlotte with a blessing; but she was determined not to leave him, till she had accompanied him a little way further.

13. As they walked on, they saw the little boy who had been following them; for he had run on some way before, and was sitting on the grass. When they looked upon him, he cast his eyes downwards, got up after they had passed, and followed them again. Charlotte observed him, but said nothing.

14. She asked the old man if he lived alone. 'No,' answered he, 'I have a cottage on the other side of that meadow, seated in the middle of a little garden, with an orchard and a small field. An old neighbour, whose cottage fell down through age, lives with me, and cultivates my ground. He is an honest man, and I am perfectly easy in his society; but the loss of my son still bears hard upon me, nor have I the happiness to see any of his children, who must by this time have forgotten me.'

15. These complaints touched the heart of Charlotte, who told him, that she and her mother would come and see him. The sensibility and kindness of this little girl served only to aggravate his grief, by bringing to his mind the loss he had sustained in his son. Tears came in his eyes, when he pulled out his handkerchief to wipe them; and instead of putting it again into his pocket, in the agitation of his mind, it slipped aside, and fell unnoticed by him or Charlotte.

16. The little boy who followed them, saw the handkerchief fall, ran to pick it up, and gave it to the old man, saying, 'Here, good old man, you dropped your handkerchief, and here it is.' 'Thank you kindly, my little friend,' said the old man. 'Here is a good little boy, who does not ridicule old age, nor laugh at the afflictions which attend it. You will certainly become an honest man. Come both of you to my habitation, and I will give you some milk.'

17. They had no sooner reached the old man's cottage than he brought out some milk, and the best bread he had, which, though coarse, was good. They all sat down upon the grass, and made a comfortable repast. However, Charlotte began to be afraid her parents might come home, and be uneasy at her absence; and the little boy was sorry to go, but was sadly afraid, should he stay, of being scolded by his mother.

18. 'Your mother,' said the old man, 'must be very cross to scold you.' 'She is not always so,' replied the little boy; but though she loves me, she makes me fear her.' 'And where is your father?' said he. 'Oh! I scarcely recollect him; he has been dead these four years.' 'Dead these four years! (interrupted the old man, fixing his eyes attentively on the little boy;) is it possible that I have some recollection of your features? Can it be little Francis?' 'Yes, yes, Francis is my name.'

19. For a few minutes the old man stood motionless, and with an altered voice, his eyes swimming with tears, cried out, 'My dear little Francis, do you not recollect your grandfather? Embrace me! You have the very features of my son! My dearest child, you were not thinking of me! My son affectionately loved me, and his son will love me also. My old age will not be so miserable as I expected; and the evening of my life will not pass away without some joy. I shall depart in peace! But I forgot, that by detaining you, I may expose you to your mother's anger. Go, my dear child, for I do not wish that my joy should cost you tears. Go, love your mother, and obey her commands, and always speak the truth.'

20. He then turned to Charlotte, and said, though he then did not wish her to stay, for fear of offending her parents, yet he hoped she would come again. He then dismissed them, giving them a hearty blessing, and the two children walked away hand in hand. Charlotte arrived home before her parents, who were not long after her: she then told them every thing that had passed, which furnished an agreeable conversation for the evening.

21. The next day they all went to see the good old man, and afterwards frequently repeated their visits. Francis also came to see his grandfather, who was rejoiced to hear him speak, and to receive his affectionate caresses.

We destroy Pleasure by pursuing it too eagerly.

1. A boy, smitten with the colours of a butterfly, pursued it from flower to flower with indefatigable pains. First he aimed

to surprise it among the leaves of a rose, then to cover it with his hat, as it was feeding on a daisy. At one time he hoped to secure it as it revelled on a sprig of myrtle; and, at another, grew sure of his prize, perceiving it to loiter on a bed of violets. But the fickle fly still eluded his attempts. At last, observing it half buried in the cup of a tulip, he rushed forward, and snatching it with violence, crushed it to pieces. Thus, by his eagerness to enjoy, he lost the object of his pursuit.

2. From this instance, young persons may learn, that pleasure is but a painted butterfly; which, if temperately pursued, may serve to amuse; but which, when embraced with too much ardour, will perish in the grasp.

Disinterested Humanity.

1. THE magnificent bridge over the river Loire, in France, having been broken down, a moving bridge was constructed in its stead.

2. A gentleman, with his wife, and child only four years old, were crossing this temporary bridge in a carriage; whilst the people were turning the bridge round, the carriage was whirled off, and the father, mother and child fell into the water.

3. All the persons present, except one, believed the travellers were irretrievably lost. But John Baptist Murgot, a private dragoon in the regiment which was stationed there, thinking otherwise, plunged into the river in order to assist them. He first found the carriage empty. He knew not, afterwards, whereabouts to look for the people; but the child at that moment rising above the water, he laid hold of it, and handed it up to the people on the bridge. He afterwards had the good fortune to save both the father and mother. He next drew the carriage out, having previously cut the traces, and freed it from the horses, which, by this time, were drowned. The father, mother and child very soon recovered.

4. The gentleman, whose life and family were thus saved by the humanity and resolution of the dragoon, made him a tender of his property, and requested he would help himself to what part of it he pleased. The generous soldier refused all pecuniary reward, saying that he was most nobly rewarded by the pleasure of having rescued so many fellow-creatures from death, and restored them to each other.

The Farmer and his two Sons.

1. A CERTAIN farmer, lying at the point of death, and being willing that his sons should pursue the same honest course of

life which he had done, called them to his bed-side, and thus bespoke them: 'My dearest children,' said he, 'I have no other estate to leave you but my farm and my vineyard, of which I have made you joint heirs; and I hope that you will have so much respect for me when I am dead and gone, and so much regard to your own welfare, as not to part with what I have left you, upon any account. All the treasure I am master of lies buried somewhere in my vineyard, within a foot of the surface; though it is not now in my power to go and show you the spot. Farewell then, my children; be honest in all your dealings, and kind and loving to each other, as children ought to be; but be sure that you never forget my advice about the farm and the vineyard.'

2. Soon after the old man was in his grave, his two sons set about searching for the treasure, which they supposed to have been hidden in the ground. 'When it is found,' said they, 'we shall have enough and to spare, and may live at our ease.' So to work they both went as briskly as possible; and though they missed of the golden treasure which they thought to have found, yet, by their joint labour, the vineyard was so well digged and turned up, that it yielded noble crops of fruit, which proved a treasure indeed. This success had such a happy effect upon them, that it gave an entire turn to each of their tempers, and made them both as active as they had before been idle and slothful.

Erskine and Freeport.

1. THERE were two boys at Westminster-school, whose names were Erskine and Freeport. Erskine was of a soft and timorous, but Freeport of a bold and hardy disposition. It happened one day that Erskine, by some accident, tore a piece of a curtain, which divided one part of the school from the other. The poor boy, well knowing what would be the consequence of such a transgression, was seized with a sudden panic, and fell crying and trembling. He was observed by his companions, and particularly by Freeport, who immediately came up to him, desired him not to be concerned, and generously promised to take the blame upon himself. As he promised, so he performed, and was punished for the fault accordingly.

2. When these two boys became men, in the reign of king Charles I. of England, the civil war between the king and parliament broke out, in which they were on opposite sides. Free-

port was a captain in the king's army, and Erskine a judge appointed by the parliament.

3. In an action between the king's and parliament's army, the king's army was defeated, and captain Freeport taken prisoner.

4. The parliament sent judge Erskine to take trial of the prisoners, among whom was his once generous school-fellow Freeport. They had been so long separated, that they did not know one another's faces. Judge Erskine, therefore, was on the point of condemning all the prisoners, without distinction. But, when their names were read over, before pronouncing sentence, he heard his friend Freeport named; and looking attentively in his face, asked him if ever he had been at Westminster school? He answered, he had. Erskine said no more, but immediately stopt proceeding, rode up to London, and in a few days returned with a signed pardon in his pocket for captain Freeport.

The Young Recruit.

1. A few years since, an officer being on a recruiting party, made a short stay at a village, where he enlisted several recruits. The evening preceding his departure, a tall, genteel youth offered himself. The captain, at first, wished to have this young fellow in his company; but seeing him tremble, and attributing this emotion to timidity, he mentioned his suspicions on that head, and endeavoured to encourage him. 'Ah! sir,' exclaimed the youth with tears, 'my confusion arises only from the dread of being refused. You perhaps will not accept me, in which case how dreadful is my misfortune.'

2. The captain assured him that he was ready to enlist him, and demanded his terms. 'I cannot propose them without trembling,' answered the youth: 'I am young, able, and willing to serve my country; but an unfortunate circumstance constrains me to demand conditions, which, no doubt, you will think exorbitant: be assured, however, I should not sell my liberty, unless compelled by pressing necessity. I cannot enlist under fifty dollars; and you will break my heart if you reject me.' 'The sum is considerable,' replied the captain, 'but I like you; there is the money; keep yourself ready to march at an hour's notice.'

3. The young man joyfully accepted the bounty; he then begged leave to fulfil a sacred obligation, and promised to return instantly to his quarters. The captain remarking something

extraordinary in his behaviour, determined to watch him, and observed him to run to the county gaol ; and the moment it was opened, heard him call out, ' Here are the debts and costs for which my father is imprisoned : conduct me to him, that I may have the pleasure of setting him free.'

4. The captain stops, to give him time to reach his father alone, and then enters the prison. He sees him clasped in the arms of an old man, whose liberty he had purchased at the price of his own. The captain, sensibly affected, advanced to the old man : ' Comfort yourself,' said he, ' I will not deprive you of your son ; he is free as well as you : here is your discharge.'

5. The father and son threw themselves at his feet ; the last declines the generous offer of his liberty, and conjures the captain to permit him to join his regiment, saying, that he should only be burdensome to his aged parent, who had no farther need of him. The captain complies with his request. The youth served the usual time, always saving something from his pay, which he constantly remitted to his father ; and when he procured his discharge, he returned home, and ever afterwards maintained the old man by his own industry.

Lucretia and Virginia.

1. THESE two young ladies were the pride of the village where they dwelt. Both of them were handsome to perfection, but of dispositions exceedingly different. The unaffected Virginia was attentive to assist the infirmities of an aged parent, whom decrepitude confined to his cottage. She carefully attended his flock, or was employed in some useful and necessary work.

2. While knitting or spinning to procure him a more comfortable subsistence, her cheerful songs expressed a contented heart. Her dress, though plain, was neat and clean ; she studied no vain or fantastic ornament ; and whenever her person was complimented, she lent no attention.

3. Lucretia had been bred up under a careless mother. She was extremely conscious of being pretty. On holidays nobody was so spruce. Wreaths of flowers and ribands bedecked her hat ; every fountain had been explored for her dress, and every meadow ransacked to adorn it. From morn to night she danced or sported on the green.

4. The shepherds admired or flattered her, and she believed every word they said. Yet she felt many a discontent. Sometimes her garland was not sufficiently becoming ; some-

times she imagined that a favourite shepherd was inattentive to her, or that he admired a new face. Every day was spent in frolic and dissipation, and every night brought with it some disquiet.

5. She was one morning sitting pensively under a poplar, tying up a nosegay, when she heard Virginia singing cheerfully in praise of industry. Lucretia approached her, and found she was busily engaged in plying the distaff.

6. 'How is it possible, Virginia,' said she, 'that you should always be so merry while leading a life of drudgery?'

7. 'I prefer this way of life,' answered Virginia, 'because I perceive you are very unhappy in yours. I enjoy at least tranquillity and peace of mind, because I acquit myself well in the station in which Providence has placed me. I am the means of producing comfort for a good old father, who supported me in helpless infancy, and now requires this return of duty. When I have penned the fold at night, I return to his cot, and cheer him with my presence. I then prepare a supper, of which we partake with more pleasure than you do at a feast. My father afterwards relates to me the stories he has treasured up in his memory, and imparts the precepts of wisdom and experience. Sometimes he teaches me a song, and at other times I read to him in some good book. Thus, Lucretia, does my life pass. My expectations are few; but I cherish many a joyful hope, which makes my heart light and easy.'

Negligence.

1. CHILDREN are apt to think that a few minutes added to their diversions can make no difference; and minutes slide away insensibly into hours; their play becomes more interesting, the game is nearly concluded, or the kite will be down, it is a pity to stop its flight; a race will shortly be determined, or some such reason prevails, till the time is elapsed in which their business should have been performed. Thus they are left to bewail, in sorrow and regret, the folly of their negligence.

2. It would be more prudent, therefore, at first, to secure essentials, and do what is necessary, before they begin to engage in those diversions, which, however laudable in their proper seasons, may frequently ensnare them into an error, and subject them to severe punishment.

The Improvement of Time.

1. A LATE author, whose writings have much engaged the public attention has asserted, that time was nothing but a ~~man~~

cession of ideas and actions. Hence those who have thought and done much in a short period, have, in effect, lived longer than those whose thoughts and actions have been but few, though their years may have been many.

2. To apply this maxim, therefore, to yourselves, I would observe, that if, in the course of your education, you have applied your minds to such objects of improvement as have stored the memory with a variety of ideas, and thereby increased your knowledge, or kept you well employed, you may then be said to have lived longer than those, who, though superiour to you in age, yet are inferiour in mental attainments.

3. Such persons, by neglecting to cultivate their minds in childhood, when arrived to middle age, are but infants in respect of time, if measured by the ideas they have acquired ; whereas those in a state of youth, may be said to have attained to riper manhood, who have thought and acted to some useful purpose.

4. This, then, is a very natural inference, and which I would recommend to your notice, that our lives, when well employed in public or private pursuits, will certainly be longer than if dozed away in sloth and idleness ; and while virtue crowns the former course with renown, contempt will ever mark the steps of the latter. Because life is short, that we are to spend it all in pleasure, is a sophism flattering as it is false : guard, therefore, against such notions, that you may not be exposed to taste the sorrows of self-deception.

5. There cannot be a more wretched set of beings than those whose study is to despise time, because they cannot enjoy or improve it, and whose minds are on the constant rack to find some new object : such are sure to be a burden to themselves, and will most probably prove so to others.

Idleness and Irresolution.

1. A MAN, who wanted to pass a river, stood loitering on the banks of it, in the foolish expectation that a current so rapid would soon discharge its waters. But the stream still flowed, increased, perhaps, by fresh torrents from the mountains ; and it must forever flow, because the sources from which it is derived are inexhaustible.

2. Thus the idle and irresolute youth trifles over his books, or wastes in play his precious moments ; deferring the task of improvement, which, at first, is easy to be accomplished, but which will become more and more difficult the longer it is neglected.

Obedience to Parents, and other Duties.

1. THE happiness of parents is so connected with the goodness of children, that if they are undutiful, negligent and wicked, it will make their parents miserable. And can you, my young friends, bear the thought of making them unhappy, whose sole aim in life is to promote your felicity? Can you receive with indifference that advice which is designed entirely for your good? Do not they provide for all your wants? And are you not indebted to their kindness for your food, your clothing, and every convenience which you enjoy?

2. Obedience to your parents is one of the first duties you can perform in life, and is the only return you can make for those continual favours which you daily receive.

3. As human nature is subject to many wants, the great Father of the universe has ordained that we should live together, and that numbers, by helping each other, should procure those conveniences, which no man alone could obtain.

4. Every person, therefore, has some duties to perform, which are known by the name of social duties; because, if it were possible for us to live quite alone, those duties could not be exerted. For, had we no parents, we could not obey them; had we no brothers or sisters, we could not love them; had we no friends or instructors, we could not be thankful and attentive to them; and, were the poor and wretched unknown to us, we could not be kind and charitable.

Ingratitude.

1. INGRATITUDE in a child to a parent is so universally odious, that a thankless child has been detested in all ages and nations; for if ingratitude to a common benefactor is justly deemed one of the blackest crimes, how black must be that ingratitude, when that benefactor is a parent! As a grateful disposition, especially towards a parent, is a strong indication of a virtuous mind, so we cannot easily suppose that those who are ungrateful to parents can be grateful to others, or that their hearts can have that tenderness which is the basis of almost every other virtue.

Filial Affection.

1. AMONG all human duties, none have a stronger claim to our attention than filial affection: for, next to our Maker, our parents are entitled to our veneration, gratitude and esteem. Yet, with all these claims upon their children's affection, how often has the unhappy parent the misery of finding partners

substituted in the place of humility, arrogance in that of dependence, and indifference in that of duty! and instead of their children's submitting with docility to the experience of age, behold them vain through ignorance, and presumptuous through folly.

2. It unfortunately happens, that the age which stands in most need of advice, should be the most prone to reject it. In China, so great is the veneration and respect in which the parental character is held, that an instance of its authority being disputed, is absolutely unknown. The virtue of filial tenderness is so strongly exemplified in the following instance, that one need only read it, to catch the virtuous sentiment, and imitate the pious example.

3. A Roman lady of rank was accused of a crime against the state, for which she was tried, and condemned to suffer death. The keeper of the prison, who was ordered to be her executioner, not only felt a great degree of repugnance to the office, but was absolutely incapable of performing it: yet, aware that his own life depended upon the discharge of his duty, he dared not attempt preserving her existence. Thus circumstanced, the cruel idea, which had compassion for its foundation, occurred, of letting her remain without sustenance, knowing that she must then die for want, and that he should escape the pain of becoming her executioner.

4. A man in that situation, who could shrink from the discharge of his duty from motives of humanity, it is natural to suppose, might easily be subdued by tenderness, and overcome by persuasion. It is no wonder that he yielded to the entreaties of the daughter, and permitted her to visit her unhappy mother; though he was under the necessity of searching her, to prevent her being the conveyer of any kind of nourishment.

5. Several days elapsed without any striking alteration in the unfortunate mother's appearance. This circumstance called forth the keeper's astonishment so much, that he began to imagine the daughter had contrived means of eluding his vigilance: he therefore resolved to watch them when the daily meeting took place.

6. He did so, and beheld a sight that called forth his pity and admiration. An affectionate daughter was presented to his view, lengthening out her parent's existence by that nourishment nature had given for the support of her own offspring, and endeavouring to avert the decrees of justice by the nutritious qualities of the milk of tenderness.

7. *The humane keeper instantly flew to her judges, described*

the interesting scene he had beheld, and had the happiness of procuring a pardon for the unfortunate mother. The senate were so struck with this instance of tenderness, that they ordered a temple to be erected to filial piety on the spot where the prison stood, and both mother and daughter to be maintained at the public expense.

The Female Choice.

1. A YOUNG girl having fatigued herself one hot day with running about the garden, sat down in a pleasant arbour, where she presently fell asleep. During her slumber, two female figures presented themselves before her. One was loosely dressed in a thin robe of pink, with light green trimmings. Her sash of silver gauze flowed to the ground. Her fair hair fell in ringlets down her neck, and her headdress consisted of artificial flowers interwoven with feathers. She held in one hand a ball-ticket, and in the other a fancy-dress all covered with spangles and knots of gay ribbon. She advanced smiling to the girl, and with a familiar air, thus addressed her :

2. 'My dearest Melissa, I am a kind genius, who have watched you from your birth, and have joyfully beheld all your beauties expand, till at length they have rendered you a companion worthy of me. See what I have brought you. This dress and this ticket will give you free access to all the delights of my palace. With me you will pass your days in a perpetual round of ever-varying amusements. Like the gay butterfly, you will have no other business than to flutter from flower to flower, and spread your charms before admiring spectators. No restraints, no toils, no dull tasks, are to be found within my happy domains. All is pleasure, life, and good humour. Come then, my dear, let me put this dress on you, which will make you quite enchanting; and away, away with me !'

3. Melissa felt a strong inclination to comply with the call of this inviting nymph ; but first she thought it would be prudent at least to ask her name.

4. 'My name,' said she, 'is Dissipation.'

5. The other female then advanced. She was clothed in a close habit of brown stuff, simply relieved with white. She wore her smooth hair under a plain cap. Her whole person was perfectly neat and clean. Her look was serious, but satisfied ; and her air was sedate and composed. She held in one hand a distaff ; on the opposite arm hung a work-basket ; and the girdle round her waist was garnished with scissors, knitting-needles, reels, and other implements of female labour. A

bunch of keys hung at her side. She thus accosted the sleeping girl :

6. 'Melissa, I am the genius who have ever been the friend and companion of your mother ; and I now offer you my protection. I have no allurements to tempt you with like those of my gay rival. Instead of spending all your time in amusements, if you enter yourself in my train, you must rise early, and pass the long day in a variety of employments, some of them difficult, some laborious, and all requiring exertion of body or of mind. You must dress plainly ; live mostly at home ; and aim at being useful rather than shining. But in return, I will ensure you content, even spirits, self-approbation, and the esteem of all who thoroughly know you. If these offers appear to your young mind less inviting than those of my rival, be assured, however, they are more real. She has promised much more than she can ever make good. Perpetual pleasures are no more in the power of dissipation, than of vice or folly to bestow. Her delights quickly pall, and are inevitably succeeded by languor and disgust. She appears to you under a disguise, and what you see is not her real face. For myself, I shall never seem to you less amiable than I now do ; but, on the contrary, you will like me better and better. If I look grave to you now, you will see me cheerful at my work ; and when work is over, I can enjoy every innocent amusement. But I have said enough. It is time for you to choose whom you will follow, and upon that choice all your happiness depends. If you would know my name, it is Industry.'

7. Melissa heard her with more attention than delight ; and though overawed by her manner, she could not help turning again to take another look at the first speaker. She beheld her still offering her presents, with so bewitching an air, that she felt it scarcely possible to resist ; when, by a lucky accident, the mask with which dissipation's face was so artfully covered, fell off. As soon as Melissa beheld, instead of the smiling features of youth and cheerfulness, a countenance wan and ghastly with sickness, and soured by fretfulness, she turned away with horror, and gave her hand unreluctantly to her sober and sincere companion.

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The Father redeemed from Slavery by his Son.

1. A young man named Robert, was sitting alone in his boat, in the harbour of Marseilles. A stranger stepped in, and took *his seat near him*, but quickly rose again ; observing, that since

the master was not present, he would take another boat. 'This, sir, is mine,' said Robert; 'would you sail without the harbour?' 'I meant only to move about in the basin, and enjoy the coolness of this fine evening. But I cannot believe you are a sailor.' 'Nor am I: yet on Sundays and holidays, I act the bargeman, with a view to make up a sum.' 'What! covetous at your age! your looks had almost prepossessed me in your favour.' 'Alas! sir, did you know my situation, you would not blame me.' 'Well; perhaps I am mistaken. Let us take our little cruise of pleasure; and acquaint me with your history.'

2. The stranger having resumed his seat, the dialogue, after a short pause, proceeded thus: 'I perceive, young man, you are sad. What grieves you thus?' 'My father, sir, groans in fetters, and I cannot ransom him. He earned a livelihood by petty brokerage; but in an evil hour embarked for Smyrna, to superintend, in person, the delivery of a cargo, in which he had a concern. The vessel was captured by a Barbary corsair; and my father was conducted to Tetuan, where he is now a slave. They refused to release him for less than two thousand crowns, a sum which far exceeds our scanty means. However, we do our best. My mother and sisters work day and night; I labour hard at my stated occupation of a journeyman jeweller; and, as you perceive, make the most I can of Sundays and holidays. I had resolved to put myself in my father's stead; but my mother, apprized of my design, and dreading the double privation of a husband and an only son, requested the Levant captains to refuse me a passage.' 'Pray, do you ever hear from your father? Under what name does he pass? or what is his master's address?' 'His master is overseer of the royal gardens at Fez; and my father's name is Robert, at Tetuan, as at Marseilles.' 'Robert, overseer of the royal gardens?' 'Yes, sir.' 'I am touched with your misfortunes; but venture to predict their termination.'

3. Night drew on apace. The stranger, upon landing, put into young Robert's hand a purse containing eight double louis-d'ors, with ten crowns in silver, and instantly disappeared.

4. Six weeks passed after this adventure; and each returning sun bore witness to the unremitting exertions of the good family. As they sat one day at their unsavoury meal of bread and dried almonds, old Robert entered the apartment, in a garb little suited to a fugitive prisoner; tenderly embraced his wife and children, and thanked them, with tears of gratitude, for the fifty louis-d'ors they had caused to be remitted to him on his

sailing from Tetuan, for his free passage, and a comfortable supply of wearing apparel.

5. His astonished relatives eyed one another in silence. At length, the mother, suspecting that her son had secretly concerted the whole plan, recounted the various instances of his zeal and affection. 'Six thousand livres,' continued she, 'is the sum we wanted; and we had already procured somewhat more than the half, owing chiefly to his industry. Some friends, no doubt, have assisted him upon an emergency like the present.'

6. A gloomy suggestion crossed the father's mind. Turning suddenly to his son, and eyeing him with the sternness of distraction, 'Unfortunate boy,' exclaimed he, 'what have you done? How can I be indebted to you for my freedom and not regret it? How could you effect my ransom, without your mother's knowledge, unless at the expense of virtue? I tremble at the thought of filial affection having betrayed you into guilt. Tell me the truth at once, whatever may be the consequence.'

7. 'Calm your apprehensions, my dearest father,' cried the son, embracing him. 'No, I am not unworthy of such a parent, though fortune has denied me the satisfaction of proving the full strength of my attachment. I am not your deliverer; but I know who is. Recollect, mother, the unknown gentleman who gave me the purse. He was particular in his inquiries. Should I pass my life in the pursuit, I must endeavour to meet with him, and invite him to contemplate the fruits of his beneficence.' He then related to his father all that passed in the pleasure-boat, and removed every distressing suspicion.

8. Restored to the bosom of his family, the father again partook of their joys, prospered in his dealings, and saw his children comfortably established. Some time afterwards, on a Sunday morning, as the son was walking on the quay, he discovered his benefactor, clasped his knees, and entreated him, as his guardian angel, as the preserver of a father and a family, to share the happiness he had been the means of producing. The stranger again disappeared in the crowd—but, reader, this stranger was Montesquieu.

Inkle and Yarico.

1. Among the various vices to which human nature is prone, and which mark the degradation it has suffered, none more strikingly evince its debasement than the practice of ingratitude. For other vices, and other failings, reason may be able to assign

a cause ; but for that she must search in vain : that kindness should ever be returned with cruelty, or affection with neglect, is humanity's shame and man's disgrace.

2. A young merchant, whose name was Thomas Inkle, was the third son of a wealthy citizen, who had carefully instilled into his mind a love of gain, and a desire of acquiring wealth ; and this propensity, which he had imbibed from precept, and felt from nature, was the grand inducement for him to try his fortune in the West-Indies. Inkle's person was quite the reverse of his mind ; the former was manly and noble, but the latter mean, selfish, and contracted.

3. During the voyage, the vessel in which he embarked put into a creek to avoid the fury of a storm ; and young Inkle, with several of the party, went on shore to take a view of a scene so entirely new. They had not walked far up the country before they were observed by a party of Indians, and fear and apprehension lent wings to their flight. Inkle outran his companions, and breathless with terror, sought security in the thicket of a forest.

4. He had not been long in that forlorn situation, when his astonishment was called forth by the appearance of a young female, whose benignant countenance seemed instantly to compassionate his unhappiness. The name of the female was Yarico. Gentleness and sweetness were displayed in every feature ; and when Inkle, by signs, acquainted her with his distressed situation, she evidently proved that sympathy was confined to no particular clime, and that humanity depends not upon the colour of the skin.

5. The generous Indian was a woman of high birth ; and knowing that the tenderness she felt for the unfortunate stranger would be displeasing to her parents, she felt the necessity of disguising it. She conducted Inkle to a remote cave, supplied his wants, and daily administered to his comforts. Her affection, in time, became so strong, that she scarcely could exist but in his presence.

6. Fearful that he would grow weary of his confinement, she used to watch the opportunities of her parents' absence, and then conduct him into the beautiful groves with which that country abounds ; then persuade him to lie down and slumber, and anxiously watch over him for fear he should be disturbed ! His little dwelling was adorned with all the art that native elegance could suggest, and unsuspecting innocence employ, to make it appear pleasing to her lover's eyes.

7. At length Yarico had the happiness of finding Inkle un-

derstand her language, and had the felicity of hearing him express the strength of his gratitude, and power of his love. Inkle was constantly representing the joys that would await them if they could once return to England; and painted the excess of his passion in such glowing colours, that the unsuspecting Yarico could not doubt his sincerity, and at length promised, not only to become the partner of his flight, but daily watch the arrival of some vessel to promote it.

8. The wished for object soon appeared; the unsuspecting Yarico left the abode of her doating parents, and, forgetful of her duty, thought only of her affection. The ship in which they had embarked was bound for Barbadoes, and all Inkle's ideas of acquiring wealth returned with double force. Love, which had been a transitory passion, and which had acquired its foundation in interest, now yielded to a superiour claim. His freedom once obtained, the means were totally forgotten, and the unfortunate Yarico considered as a tax upon his bounty.

9. As soon as the vessel arrived at Barbadoes, the merchants crowded round it for the purpose of purchasing their slaves. The ungrateful Inkle was animated at the sight, and resolved to relieve himself of what he considered as a burden, offered the beautiful Yarico, his amiable deliverer, to the highest bidder! It was in vain that she threw herself on her knees before him, or pleaded her tenderness and affection: the heart that could be dead to gratitude, was lost to love; and the unfortunate Yarico was doomed to a life of slavery!!!

Demetrius and the Athenians.

1. DEMETRIUS POLIORCETES, who had done singular services for the people of the city of Athens, on setting out for a war in which he was engaged, left his wife and children to their protection. He lost the battle, and was obliged to seek security for his person in flight.

2. He doubted not, at first, but that he should find a safe asylum among his good friends the Athenians: but those ungrateful people refused to receive him, and even sent back to him his wife and children, under pretence that they probably might not be safe in Athens, where the enemy might come and take them.

3. This conduct pierced the heart of Demetrius; for nothing is so affecting to an honest mind, as the ingratitude of those we love, and to whom we have done singular services. Some time afterwards this prince recovered his affairs, and came with a large army to lay siege to Athens.

4. The Athenians, persuaded that they had no pardon to expect from Demetrius, determined to die sword in hand, and passed a decree, which condemned to death those who should first propose to surrender to that prince ; but they did not recollect that there was but little corn in the city, and that they would, in a short time, be in want of bread.

5. Want soon convinced them of their error ; and after having suffered hunger for a long time, the most reasonable among them said, ' It would be better that Demetrius should kill us at once, than for us to die by the lingering death of famine. Perhaps he will have pity on our wives and children.' They then opened to him the gates of the city.

6. Demetrius having taken possession of the city, ordered that all the married men should assemble in a spacious place appointed for the purpose, and that the soldiery, sword in hand, should surround them. Cries and lamentations were then heard from every quarter of the city ; women embracing their husbands, children their parents, and all taking an eternal farewell of each other.

7. When the married men were all thus collected, Demetrius, for whom an elevated situation was provided, reproached them for their ingratitude in the most feeling manner, insomuch that he himself could not help shedding tears. Demetrius for some time remained silent, while the Athenians expected, that the next words he uttered would be to order his soldiers to massacre them all.

8. It is hardly possible to say what must have been their surprise, when they heard that good prince say, ' I wish to convince you how ungenerously you have treated me : for it was not to an enemy you have refused assistance, but to a prince who loved you, who still loves you, and who wishes to revenge himself only by granting your pardon, and by being still your friend. Return to your own homes : while you have been here, my soldiers have been filling your houses with provisions.'

Alcander and Septimius.

1. **ALCANDER** and **SEPTIMIUS** were two Athenian students, whose taste for the arts and sciences became the foundation of their future friendship, and they were scarcely ever seen apart. Although Alcander's breast was animated by that tender sentiment, a still more lively one found entrance, and the fair Hypatia became the object of his love : he declared his passion, and was accepted.

2. Septimius happened to have left the city when his friend first saw the blooming fair one, and did not return until the day fixed upon for his marriage. The moment that introduced him to the view of such perfection, was fatal to his peace ; and the struggle between love and friendship became too violent for his resolution. A sudden and dangerous fever attacked him ; and the unsuspecting Alcander introduced the object of his affection, to assist him in the unwearied care of his friend.

3. The moment the physicians beheld Hypatia enter, they were no longer at a loss to account for their patient's illness ; and calling Alcander aside, they informed him of the nature of it, and also expressed their fears that Septimius' recovery was impossible ! Tortured between the dread of losing the friend of his heart, and agonized at the idea of relinquishing the object of his affection, his anguish for some time deprived him of utterance ; but recovering that fortitude which had ever marked his conduct, he flew to the bedside of his apparently dying friend, and promised to renounce his claim to Hypatia, if she consented to a union with Septimius.

4. Whether Hypatia had not been strongly attached to the amiable Alcander, or whether compassion urged her to accept the hand of his friend, is uncertain ; but they were united ; quitted Athens, and went directly to Septimius' house at Rome. Hypatia's friends imagining Alcander had relinquished his betrothed bride for the sake of a rich reward, commenced an action against him for a breach of promise ; and the judges, biassed by the representations of his enemies, ordered that he should pay a fine amounting to more than his whole property.

5. The wretched Alcander was now reduced to the most melancholy situation ; his friend absent, the object of his love lost, and his own character stigmatized with baseness !- Being absolutely unable to pay the demand, his person became the property of his oppressors, and he was carried into the marketplace and sold as a common slave. A Thracian merchant became his purchaser, and for several years he endured a life of bondage. At length liberty presented itself to his view, and the opportunity of his flight was not to be rejected. Alcander ardently embraced it, and arrived at Rome in the dusk of the evening.

6. Friendless, hopeless, and forlorn, the generous Alcander had no place of shelter, and necessity compelled him to seek a lodging in a gloomy cavern. Two robbers, who had been long suspected to frequent that spot, arrived there soon after midnight, and disputing about their booty, fortunately did not per-

ceive him. One of them, at length, was so exasperated against his companion, that, drawing a dagger from his side, he plunged it into his heart, and left him weltering in his blood at the mouth of the cave.

7. Alcander's miseries had been so accumulated, and his distresses so undeserved, that his mind, at last, was worn down by his afflictions, and he became indifferent to every thing around him. In this situation he was discovered, and dragged to a court of justice, as the murderer of the man whose body had been found in the cave. Weary of existence, he did not deny the charge ; and the sentence was about to be pronounced against him, when the murderer, smitten with a pang of conscience, entered the court, and owned the fact !

8. Astonishment seized every mind, but particularly that of the judge who was going to condemn him, who, examining the countenance of a man capable of such singular conduct, discovered the features of his beloved friend Alcander ! Rising from the seat of justice, and flying to the bar of guilt, he caught his suffering Alcander in his arms, and after shedding over him tears of joy and compassion, presented him to the senators, as a man whose disinterested conduct had been the means of preserving his own existence.

Joseph and his Brethren.

1. ISRAEL loved Joseph more than all his children, because he was the son of his old age ; and he gave him a coat of many colours. But when his brethren saw their father's partiality to him, they hated him, and would not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren.

2. Behold, he said, we were binding sheaves in the field ; and lo ! my sheaf arose and stood upright ; and your sheaves stood round about, and made obeisance to my sheaf. And his brethren said unto him, shalt thou indeed have dominion over us ? And they hated him the more for his dreams, and for his words.

3. It happened that his brethren went to feed their father's flock at Dothan. And Joseph went after his brethren ; but when they saw him afar off, they conspired against him to slay him ; and they said one to another, we will tell our father that some evil beast has devoured him.

4. But Reuben wished to deliver him out of their hands ; and he said, let us not kill him, but cast him into this pit that is

JUVENILE MENTOR.

the wilderness. And they followed his counsel, and cast him to a pit, which then contained no water.

5. A company of Ishmaelites from Gilead passed by at this time with their camels, bearing spicery, balm and myrrh, which they were carrying into Egypt. And Judah said unto his brethren, let us sell Joseph to the Ishmaelites, and let not our hands be upon him, for he is our brother and our flesh. And Joseph was sold for twenty pieces of silver.

6. And his brethren killed a kid, and dipped his coat in the blood thereof. And they brought it unto their father, and said, this have we found. And Jacob knew it; and believing that Joseph was devoured by an evil beast, he rent his clothes, covered himself with sackcloth, and refused all comfort; saying, I will go down into the grave to my son, mourning.

7. Thus wept his father for him. But Joseph was carried into Egypt, and sold to Potiphar, the captain of Pharaoh's guard. And the Lord was with him, and prospered him; and he found favour in the sight of his master. But by the wickedness of Potiphar's wife, he was cast into the prison where the king's prisoners were bound.

8. Here also the Lord continued to show him mercy, and gave him favour in the sight of the keeper of the prison. And all the prisoners were committed to his care, amongst whom were two of Pharaoh's officers, the chief of the butlers, and the chief of the bakers.

9. And Joseph interpreted the dreams of the king's servants; and his interpretation being true, the chief butler recommended him to Pharaoh, who had dreamed a dream, which Joseph thus showed unto him: Behold there shall come seven years of great plenty throughout all the land of Egypt. And there shall come after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land.

10. And the king said unto Joseph, forasmuch as God hath shown you all this, thou shalt be over my house; and according to thy word shall all my people be ruled. And Joseph gathered up all the food of the seven years, and laid it up in store-houses. Then the seven years of dearth began to come, as Joseph had foretold.

11. But in all the land of Egypt there was bread; and people from all countries came unto Joseph to buy corn, because the famine was sore in all the lands. Now, amongst those who came, were the ten sons of Jacob, from the land of Canaan.

12. And Joseph saw his brethren, and knew them, but made

himself strange to them, and spake roughly to them, saying, Ye are spies. And they said, thy servants are twelve brethren, the sons of one man in the land of Canaan ; and behold, the youngest is this day with our father, and one is not.

13. But Joseph said unto them, Ye shall not go hence, except your youngest brother come hither. Let one of your brethren be bound in prison, and go ye to carry corn for the famine of your houses, and bring your youngest brother unto me.

14. And their consciences reproached them ; and they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us.

15. And they knew not that Joseph understood them, for he spake unto them by an interpreter. And he turned himself about from them, and wept ; and returned to them again, and communed with them ; and took from them Simeon, and bound him before their eyes. And they returned unto Jacob their father, in the land of Canaan, and told him all that had befallen them.

16. And Jacob, their father, said unto them, me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away also. But my son shall not go down with you, for his brother is dead, and he is left alone. If mischief befall him in the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

17. But the famine continued sore in the land ; and when they had eaten up the corn, which they had brought out of Egypt, Jacob said unto them, Go again and buy us food, and if it must be so, now take also your brother Benjamin, and arise and go unto the man. And they brought presents unto Joseph, and bowed themselves before him to the earth.

18. And he asked them of their welfare, and said, Is your father well ? is he alive ? And he lifted up his eyes, and saw Benjamin his brother ; and he was moved with brotherly love and compassion ; and he sought where to weep, and he entered his chamber and wept there. And he washed his face, and went out and refrained himself.

19. Then he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put my cup, the silver cup, into the sack of Benjamin the youngest. And the steward did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their horses.

20. But Joseph commanded his steward to follow them, and to search their sacks, and to bring them back. And when Ju-

dah and his brethren were returned into the city, Joseph said unto them, what deed is this ye have done ! 'The man in whose hands the cup is found, shall be my servant ; and as for you, get you in peace unto your father.

21. But they said, our father will surely die, if he seeth that the lad is not with us ; and we shall bring down the gray hairs of thy servant, our father, with sorrow to the grave. Then Joseph could not refrain himself before all them that stood by him ; and he cried, cause every man to go out from me ; and there stood no man with him, whilst Joseph made himself known unto his brethren.

22. And he wept aloud, and said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, come near to me, I pray you ; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

23. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither ; for God did send me before you to save your lives by a great deliverance. Haste ye, and go up to my father ; and say unto him, thus saith thy son Joseph, God hath made me lord over all Egypt. Come down unto me, tarry not.

24. And thou shalt dwell in the land of Goshen ; and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee ; for yet there are five years of famine ; lest thou and thy household, and all that thou hast, come to poverty.

25. And behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth which speaketh unto you. And you shall tell my father of all my glory in Egypt, and all which you have seen ; and ye shall haste and bring down my father hither.

26. And he fell upon his brother Benjamin's neck and wept ; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them ; and after that, his brethren talked with him. And the same thereof was heard in Pharaoh's house and it pleased Pharaoh well, and his servants.

27. And Pharaoh said unto Joseph, invite hither thy father, and his household ; and I will give them the good of the land of Egypt ; and they shall eat the fat of the land.

28. And the spirit of Jacob was revived when he heard these tidings ; and he said, my son is yet alive ; and I will go and see him before I die. And he took his journey, with all that he

had. And Joseph made ready his chariot, and went up to meet Israel, his father, to Goshen ; and presenting himself unto him, he fell on his neck, and wept for some time.

29. And Joseph placed his father, and his brethren, and gave them a possession in the land of Egypt, in the best of the land, as Pharaoh had commanded.

30. This interesting story contains a variety of affecting incidents ; is related with the most beautiful simplicity ; and furnishes many important lessons of instruction.

31. It displays the mischiefs of parental partiality ; the fatal effects of envy, jealousy and discord amongst brethren ; the blessings and honours with which virtue is rewarded ; the amiableness of forgiving injuries ; and the tender joys which flow from fraternal love and filial piety.

The Pious Sons.

1. IN one of those terrible eruptions of Mount Ætna, which have often happened, the danger to the inhabitants of the adjacent country was uncommonly great. To avoid immediate destruction from the flames, and the melted lava which ran down the sides of the mountain, the people were obliged to retire to a considerable distance. Amidst the hurry and confusion of such a scene, (every one flying and carrying away whatever he deemed most precious) two brothers, the one named Anapias, the other, Amphinomus, in the height of their solicitude for the preservation of their wealth and goods, suddenly recollected that their father and mother, both very old, were unable to save themselves by flight.

2. Filial tenderness triumphed over every other consideration. 'Where, cried the generous youths, shall we find a more precious treasure than they are, who gave us being, and who have cherished and protected us through life ?' Thus having said, the one took up his father on his shoulders, and the other his mother, and happily made their way through the surrounding smoke and flames. All who were witnesses of this dutiful and affectionate conduct, were struck with the highest admiration ; and they, and their posterity, ever after called the path which these good young men took in their retreat, 'The field of the Pious.'

Respect due to Tutors.

1. QUINTILIAN says, that he has included almost all the duty of scholars in this one piece of advice which he gives them ; to love those who instruct them, as they love the sciences which

they study ; and to look upon them as fathers, from whom they derive not the life of the body, but that instruction which is in a manner the life of the soul. This sentiment of affection and respect disposes them to apply diligently during the time of their studies ; and preserves in their minds, during the remainder of life, a tender gratitude towards their instructors. It seems to include a great part of what is to be expected from them.

2. Docility, which consists in readily receiving instructions, and reducing them to practice, is properly the virtue of scholars, as that of masters is to teach well. As it is not sufficient for a labourer to sow the seed, unless the earth, after having opened its bosom to receive it, warms and moistens it ; so the whole fruit of instruction depends upon a good correspondence between masters and scholars.

3. Gratitude towards those who have faithfully laboured in our education, is an essential virtue, and the mark of a good heart. ‘Of those who have been carefully instructed, who is there,’ says Cicero, ‘that is not delighted with the sight and even the remembrance of his preceptors, and the very place where he was educated ?’ Seneca exhorts young men to preserve always a great respect for their preceptors, to whose care they are indebted for the amendment of their faults, and for having imbibed sentiments of honour and probity. Their exactness and severity sometimes displease, at an age when we are not in a condition to judge of the obligations we owe them ; but when years have ripened our understanding and judgment, we discern, that admonition, reprimands, and a severe exactness in restraining the passions of an imprudent and inconsiderate age, far from justifying dislike, demand our esteem and love. Marcus Aurelius, one of the wisest and most illustrious emperors that Rome ever had, thanked heaven for two things especially ; for having had excellent tutors himself, and for having found the like blessing for his children.

Ingenuity and Industry rewarded.

1. A RICH husbandman had two sons, the one exactly a year older than the other. The very day the second was born, he set in the entrance of his orchard two young apple-trees of equal size, which he cultivated with the same care, and which grew so equally, that no person could perceive the least difference between them. When his children were capable of handling garden-tools, he took them one fine morning in the spring to see those two trees which he had planted for them, and called after their names ; and when they had sufficiently admired their

growth; and the number of blossoms that covered them, he said, 'My dear children, I give you these trees; you see they are in good condition. They will thrive as much by your care, as they will decline by your negligence; and their fruit will reward you in proportion to your labour.'

2. The younger, named Edmund, was industrious and attentive. He busied himself in clearing his tree of insects that would hurt it; and he propped up his stem to prevent its taking a wrong bent. He loosened the earth about it, that the warmth of the sun, and the moisture of the dews, might cherish the roots. His mother had not tended him more carefully in his infancy, than he tended his young apple-tree.

3. His brother Moses did not imitate his example. He spent a great deal of time on a mount that was near, throwing stones at the passengers in the road. He went among all the little dirty country boys in the neighbourhood to box with them; so that he was often seen with broken shins and black eyes, from the kicks and blows he received in his quarrels. In short, he neglected his tree so far, that he never thought of it, till one day in autumn, he, by chance, saw Edmund's tree so full of apples, streaked with purple and gold, that, had it not been for the props which supported its branches, the weight of its fruit must have bent it to the ground.

4. Struck with the sight of so fine a tree, he hastened to his own, hoping to find as large a crop upon it; but, to his great surprise, he saw scarcely any thing except branches covered with moss, and a few yellow withered leaves. Full of passion and jealousy, he ran to his father and said, 'Father, what sort of a tree is that which you have given me? It is as dry as a broomstick; and I shall not have ten apples on it. My brother, you have used better: bid him, at least, share his apples with me.' 'Share with you!' said his father; 'so the industrious must lose his labour to feed the idle!'

5. Be satisfied with your lot: it is the effect of your negligence; and do not think to accuse me of injustice, when you see your brother's rich crop. Your tree was as fruitful, and in as good order as his; it bore as many blossoms, and grew in the same soil, only it was not fostered with the same care. Edmund has kept his tree clear of hurtful insects; but you have suffered them to eat up yours in its blossoms. As I do not choose to let any thing which God has given me, and for which I hold myself accountable to him, go to ruin, I shall take this tree from you, and call it no more by your name. It must pass through your brother's hands before it can recover itself; and from this mo

ment, both it, and the fruit it may bear, are his property. You may, if you will, go into my nursery, and look for another, and rear it to make amends for your fault; but if you neglect it, that too shall be given to your brother, for assisting me in my labour.'

6. Moses felt the justice of his father's sentence, and the wisdom of his design. He therefore went that moment into the nursery, and chose one of the most thriving appletrees he could find. Edmund assisted him with his advice in rearing it; and Moses embraced every occasion of paying attention to it. He was now never out of humour with his comrades, and still less with himself, for he applied cheerfully to work; and in autumn he had the pleasure of seeing his tree fully answer his hopes. Thus he had the double advantage of enriching himself with a splendid crop of fruit; and, at the same time, of subduing the vicious habits he had contracted. His father was so well pleased with this change, that the following year he divided the produce of a small orchard between him and his brother.

Brethren should dwell together in love and harmony.

1. Two brothers, named Chærephon and Chærecrates, having quarrelled with each other, Socrates, their common friend, was solicitous to restore amity between them. Meeting, therefore, with Chærecrates, he thus accosted him: 'Is not friendship the sweetest solace in adversity, and the greatest enchantment of the blessings of prosperity?' 'Certainly it is,' replied Chærecrates; 'because our sorrows are diminished, and our joys increased, by sympathetic participation.'

2. 'Amongst whom, then, must we look for a friend?' said Socrates. 'Would you search amongst strangers? They cannot be interested about you. Amongst your rivals? They have an interest in opposition to yours. Amongst those who are much older or younger than yourself? Their feelings and pursuits will be widely different from yours. Are there not, then, some circumstances favourable, and others essential, to the formation of friendship?'

3. 'Undoubtedly there are,' answered Chærecrates. 'May we not enumerate,' continued Socrates, 'amongst the circumstances favourable to friendship, long acquaintance, common connections, similitude of age, and union of interest?' 'I acknowledge,' said Chærecrates, 'the powerful influence of these circumstances: but they may subsist, and yet others be wanting, that are essential to mutual amity.'

4. 'And what,' said Socrates, 'are those essentials which

are wanting in Chærephon ? ‘ He has forfeited my esteem and attachment,’ answered Chærecrates. ‘ And has he also forfeited the esteem and attachment of the rest of mankind?’ continued Socrates. ‘ Is he devoid of benevolence, generosity, gratitude, and other social affections?’ ‘ Far be it from me,’ cried Chærecrates, ‘ to lay so heavy a charge upon him ! His conduct to others is, I believe, irreproachable ; and it wounds me the more, that he should single me out as the object of his unkindness.’ ‘ Suppose you have a very valuable horse,’ resumed Socrates, ‘ gentle under the treatment of others, but ungovernable when you attempt to use him ; would you not endeavour by all means, to conciliate his affection, and to treat him in the way most likely to render him tractable ? Or, if you have a dog highly prized for his fidelity, watchfulness, and care of your flocks, who is fond of your shepherds, and playful with them, and yet snarls whenever you come in his way ; would you attempt to cure him of this fault by angry looks or words, or by any other marks of resentment ? You would surely pursue an opposite course with him.

5. And is not the friendship of a brother of far more worth than the services of a horse, or the attachment of a dog ? Why then do you delay to put in practice those means, which may reconcile you to Chærephon ? ‘ Acquaint me with those means,’ answered Chærecrates, ‘ for I am a stranger to them.’ ‘ Answer me a few questions,’ said Socrates. ‘ If you desire that one of your neighbours should invite you to his feast when he offers a sacrifice, what course would you take ?’ ‘ I would first invite him to mine.’ ‘ And how would you induce him to take the charge of your affairs, when you are on a journey ?’ ‘ I should be forward to do the same good office to him in his absence.’

6. ‘ If you be solicitous to remove a prejudice which he may have received against you, how would you then behave towards him ?’ ‘ I should endeavour to convince him by my looks, words, and actions, that such prejudice was ill founded.’ ‘ And if he appeared inclined to reconciliation, would you reproach him with the injustice he had done you ?’ ‘ No,’ answered Chærecrates ; ‘ I would repeat no grievances.’

7. ‘ Go,’ said Socrates, ‘ and pursue that conduct towards your brother, which you would practise to a neighbour. His friendship is of inestimable worth ; and nothing is more lovely in the sight of heaven, than for brothers to dwell together in love and unity.’

Omar and Hassan.

1. OMAR, the son of Hassan, had passed seventy-five years in honour and prosperity. The favour of three successive califfs had filled his house with riches, and whenever he appeared, the benediction of the people proclaimed his approach.

2. Terrestrial happiness is of short continuance. The brightness of the flame is wasting its fuel, and the fragrant flower passing away in its own odours. The vigour of Omar began to fail, the curls of beauty fell from his head, strength departed from his hands, and agility from his feet. He gave back to the califf the keys of trust, and the seals of secrecy; and sought no other pleasure for the remainder of his days, than the converse of the wise, and the gratitude of the poor whom he relieved.

3. The powers of his mind were yet unimpaired. His chamber was filled by visitants, eager to catch the dictates of experience, and officious to pay the tribute of admiration. Calid, the son of the viceroy of Egypt, entered every day early, and retired late; he was beautiful and eloquent; Omar admired his wit, and loved his docility. 'Tell me,' said Calid, 'thou to whose voice nations have listened with admiration, and whose wisdom is known to the extremities of Asia, tell me how I may resemble Omar the prudent. The arts by which thou hast gained power, and preserved it, are no longer necessary or useful to thee; impart to me, therefore, the secret of thy conduct, and teach me the plan on which thy wisdom has built thy fame.'

4. 'Young man,' said Omar, 'it is of little use to form plans of life. When I took my first survey of the world, in my twentieth year, having considered the various conditions of mankind, in an hour of solitude, I said thus to myself, leaning against a tree, which spread its branches over my head, seventy years are allowed to man; I have yet fifty remaining; ten years I will allot to the attainment of knowledge, and ten I will pass in foreign countries.

5. 'I shall be learned, and, consequently, honoured; every city will shout at my arrival, and every student will solicit my acquaintance. Twenty years thus passed, will store my mind with images, which will be employment for me through the rest of my life in combining and comparing. I shall revel in fresh accumulations of intellectual wealth. I shall find new pleasures for every moment, and shall never more be weary of myself.

6. 'I will, however, not deviate too far from the beaten

track of common life, but will try what can be found in female conversation. I will marry a wife as beautiful as the Houries, and as wise as Zobida. With her I will live twenty years, within the suburbs of Bagdad, in every pleasure that wealth can purchase, and fancy can invent. I will then retire to a rural dwelling, and pass my last days in obscurity and contemplation, and lie silently down on the bed of death. Through my life it shall be my settled resolution never to depend on the smiles, nor stand exposed to the artifices of courts; I will never pant for public honours, nor disturb my quiet with affairs of state. Such was my scheme of life in my younger days.

7. 'The first part of my ensuing time was to be spent in search of knowledge, and I know not how I was diverted from my design. I had no visible impediments without, nor suffered any ungovernable passions within. I regarded knowledge as my highest honour, and most engaging pleasure: yet day stole on day, and month glided after month, till I found that seven years of the first ten had vanished, and left nothing behind them.

8. 'I now postponed my purpose of travelling; for why should I go abroad, while so much remained to be learned at home? I therefore immured myself at home for four years, and studied the laws of the empire. The fame of my knowledge reached even the judges. I was found able to speak upon doubtful questions, and was commanded to stand at the footstool of the supreme califf. I was heard with attention; I was consulted with confidence, and the love of praise fastened on my heart.

9. 'I still wished to see distant countries, listened with rapture to the relations of travellers, and resolved to ask my dismissal, that I might feast my soul with novelty; but my presence was always necessary, and the stream of business hurried me along. Sometimes I was afraid lest I should be charged with ingratitude; but I proposed to travel, and therefore would not confine myself by marriage.

10. 'In my fiftieth year, I began to suspect that the time of my travelling was past, and thought it best to lay hold on the felicity yet in my power, and indulge myself in domestic pleasures. But at fifty no man finds a woman beautiful as the Houries, and wise as Zobida. I inquired and rejected, consulted and deliberated, till the sixty-second year made me ashamed of gazing upon the fair. I had now nothing left but retirement, and for retirement I never found a time, till disease forced me from public employment.

11. 'Such was my scheme, and such have been its consequences. With an insatiable thirst for knowledge, I trifled away the years of improvement; with a restless desire of seeing different countries, I have always resided in the same city: with the highest expectation of connubial felicity, I have lived unmarried; and with unalterable resolutions of contemplative retirement, I am going to die within the walls of Bagdad.'

The Supreme Ruler of the World.

1. MANY kingdoms and countries full of people, and islands and large continents, and different climes, make up this whole world: God governs it. The people swarm upon the face of it like ants upon a hillock. Some are black with the hot sun; some cover themselves with furs against the sharp cold; some drink of the fruit of the vine; some the pleasant milk of the cocoa-nut; and others quench their thirst with the running stream. All are God's family: he knows every one of them, as a shepherd knows his flock. They pray to him in different languages, but he understands them all; he hears them all; he takes care of all: none are so great, that he cannot punish them; none are so mean, that he will not protect them.

2. Negro woman, who sittest pining in captivity, and weep-est over thy sick child; though no one sees thee, God sees thee: though no one pities thee, God pities thee. Raise thy voice, forlorn and abandoned one; call upon him from amidst thy bonds; for assuredly he will hear thee. Monarch, that rulest over a hundred states; whose frown is terrible as death, and whose armies cover the land, boast not thyself as though there were none above thee. God is above thee; his powerful arm is always over thee; and if thou doest ill, assuredly he will punish thee.

3. Nations of the earth, fear the Lord; families of men, call upon the name of your God. Is there any one whom he hath not blessed? Let him not praise him.

Abraham and Lot.

1. DOMESTIC altercations began to perplex families in the very childhood of time; the blood even of a brother was shed at an early period. But with how much tenderness and good sense does Abraham prevent the disagreement which had nearly arisen, as is but too frequently the case, from the quarrels of servants! He said, unto Lot, 'I pray thee let there be no strife betwixt me and thee, nor between my herdmen and

chine.' 'And why?' 'For the tenderest reason that can be : because we are brethren.'

2. The very image of the patriarch in the attitude of entreaty, the fraternal tear just starting from his eye, is this moment before me ; and thus, methinks, I catch instruction from the lip of the venerable man, as he addresses Lot. 'Away, my dear brother, away with strife : we were born to be the servants of God, and the companions of each other : as we sprang from the same parent, so we naturally partake of the same affections. We are brethren, sons of the same father ; we are friends : for surely kindredship should be the most exalted friendship. Let us not, then, disagree, because our herdmen have disagreed ; since that were to encourage every idle pique, and senseless animosity. Great, indeed has been our success since our migration into this fair country : we have much substance, and much cattle.

3. 'But what ! shall brothers quarrel, because it has pleased heaven to prosper them?' This would be ingratitude, impiety ! But if, notwithstanding these persuasives, thy spirit is still troubled, let us separate : rather than contend with a brother, I would, hard as it is, even part with him for a time. Perhaps the occasion of dispute (which I have already forgotten) will soon be no more remembered by thee. Is not the whole land before thee ? Take then my blessing and my embrace, and separate thyself from me. To thee is submitted the advantages of choice. If thou wilt take the left hand, then, that I may not appear to thwart thee unbrotherly, I will take the right ; or, if thou art more inclined to the country, which lies upon the right, then will I go the left. Be it as thou wilt, and whithersoever thou goest, happy mayest thou be ?

4. Lot listened to his brother, and departed. He cast his eyes on the well watered plains of Jordan. When he separated, it appears to have been with the hope of increasing his wealth ; whilst Abraham, actuated by the kindest motives, often, no doubt, pressed his brother's hand, and often bade him adieu, and even followed him to repeat his farewell wish before he could suffer him to depart.

A Persecuting Spirit Reproved.

1. ARAM was sitting at the door of his tent, under the shade of his fig-tree, when it came to pass, that, a man, advanced in years, bearing a staff in his hand, journeyed that way. And it was noonday. And Aram said unto the stranger, 'Pass not by, I pray thee, but come in and wash thy feet, and tarry here

until the evening, for thou art gray with years, and the heat overcometh thee.' And the stranger left his staff at the door, and entered into the tent of Aram. And he rested himself: and Aram set before him bread and cakes of fine meal baked upon the hearth. And Aram blessed the bread, calling upon the name of the Lord. But the stranger did eat, and refused to pray unto the Most High, saying, 'Thy Lord is not the God of my fathers; why, therefore, should I present my vows unto him?' And Aram's wrath was kindled; and he called his servants, and they beat the stranger, and drove him into the wilderness.

2. Now, in the evening, Aram lifted up his voice unto the Lord, and prayed unto him. And the Lord said, 'Aram, where is the stranger that sojourned this day with thee?' And Aram answered, and said, 'Behold, O Lord! he eat of thy bread, and would not offer unto thee, his prayers and thanksgivings. Therefore, did I chastise him, and drive him from before me into the wilderness.' And the Lord said unto Aram, 'Who hath made thee a judge between me and him? Have not I borne with thine iniquities, and winked at thy backslidings? and shalt thou be severe with thy brother, to mark his errors, and to punish his perverseness? Arise, and follow the stranger, and carry with thee, oil and wine, and anoint his bruises, and speak kindly unto him. For I, the Lord thy God, am a jealous God, and judgment belongeth only unto me. Vain is thine oblation of thanksgiving without a lowly heart.

As a bulrush, thou mayest bow down thy head, and lift up thy voice like a trumpet; but thou obeyest not the ordinance of thy God, if thy worship be for strife and debate. Behold the sacrifice that I have chosen; is it not to undo the heavy burdens; to let the oppressed go free, and to break every yoke; to deal thy bread to the hungry, and to bring the poor, that are cast out, to thy house?' And Aram trembled before the presence of God. And he arose, and put on sackcloth and ashes, and went out into the wilderness, to do as the Lord had commanded.

Sisterly Unity and Love.

1. 'OBSERVE those two hounds that are coupled together,' said Euphronius to Lucia and Emylia, who were looking through the window, 'How they torment each other by a disagreement in their pursuits! One is for moving slowly, and the other vainly urges onward. The larger dog now sees some object that tempts him on this side; and mark how he drags his compa-

nion along, who is exerting all his efforts to pursue a different route ! Thus they will continue all day at variance, pulling each other in opposite directions, when they might, by kind and mutual compliances, pass on easily, merrily, and happily.'

2. Lucy and Emylia concurred in censuring the folly and ill nature of these dogs ; and Euphromius expressed a tender wish, that he might never see any thing similar in their behaviour. ' Nature,' said he, ' has linked you together by the near equality of age ; by your common relation to the most indulgent parents ; by the endearing ties of sisterhood ; and by all those generous sympathies which have been fostered in your bosoms from the earliest infancy. Let these silken cords of mutual love continue to unite you in the same pursuits. Suffer no allurements to draw you different ways ; no contradictory passions to distract your friendships ; nor any selfish views, or sordid jealousies, to render those bonds uneasy and oppressive, which are now your ornament, your strength, and your happiness.

Ibrahim the Hermit and a Youth.

1. THE sun had sunk behind the adjacent mountains, and the sage Ibrahim was retiring to rest, when a knocking at the door of his hermitage drew him thither ; he opened it, and there stood before him a youth, whose care-marked visage bespoke him to be the child of grief. ' Sire,' said the youth, ' permit a stranger to pass the night beneath your friendly roof, till the returning morn enables him to pursue his way with safety.' The hermit bid him welcome to his cot, and spread his homely board before him. Roots supplied the place of costly viands, and water from a neighbouring spring, the place of blood-inflaming wine. The sigh, the starting tear, and all the behaviour of his guest, filled the sage with emotions of compassion ; desiring, if possible, to alleviate the pains of the stranger, he thus addressed him :

2. ' In a face so young, in a breast so untutored in this world's cares, it seems to me a wonder that sorrow is a guest ; and might it not be thought a bold intrusion, I would know the spring of these your cares : perhaps you mourn the pangs of disappointed love, the loss of some dear friend or earthly joy. Say, if your grief be of the common course, perhaps my riper years may speak the wished-for comfort.' ' Sire,' said the youth, ' your kind intentions demand at once my thanks and my compliance.

3. ' My father was a merchant ; in point of wealth, Bagdat held not his equal ; early he left me to possess his fortune :

the loss of my father was soon forgotten amidst the riches, flatteries, and friends, which then surrounded me : but when reflection took place, happiness became my desire, and I vainly thought that to be rich was to be happy. I enlarged my merchandize, I traded to all parts of the globe, and not a wind blew into port, but it brought an increase to my store ; but yet I was not happy ; my desires increased with my possession, and I was yet miserable.

4. ' I then determined to apply to honour, and there seek the happiness which riches would not afford me. I sold off my wares, and by dint of friends and wealth, I soon obtained a commission, and, on several occasions, gave proofs of my valour, till I was sent by the sovereign to oppose a rebellion that had broken out in a distant province. I went, was successful, and returned in triumph, laden with honours ; and so much was the Sultan prepossessed in my favour, that he offered me his daughter in marriage.

5. ' Awhile I thought myself happy ; but the envy of some, and the artifice of others, soon convinced me of my error. I now resolved to quit public life, and seek in pleasure the happiness hitherto unknown. My palace now became the scene of continued delights ; the richest viands were daily on my table, the most costly liquors sparkled in my bowl, and the beauties of all nations adorned my habitation ; in short, my life was a continued round of pleasure. But, alas ! frequent excesses impaired my health, and the diversions of the night embittered the reflections of the morning.

6. ' I was now determined to quit my home, and seek in *solitude* and *retirement* that happiness I had hitherto sought in vain, and which I am at times inclined to believe is no more than an object of created fancy. For this purpose, I consigned to the care of a friend all my possessions, and was on the search after a proper place of retirement, when night overtook me, and I implored the shelter of your hospitable roof.' Here paused the youth, and thus the sage began :

7. ' The object of your pursuit, my son, indeed is good, and your not attaining it hitherto, arises not from its non-existence, but from your errors in the pursuit of it. Happiness, my son, has not its seat in honour, pleasure, or riches. To be happy is in the power of every individual ; to all, the great Supreme has given wisely ; and those who receive what he gives with thankfulness and content, are the only happy.

8. ' Return then, my son, to thy possessions, employ the power of doing good lent by thy Creator, and know that contentment is

the substance, and happiness her shadow ; those who possess the one, have the other also.' The words of the sage sunk deep in the breast of the stranger. He retired to rest in peace, and in the morning he returned again to his house, where he witnessed the truth of Ibrahim's advice ; and embracing every method to do good, he lived in peace and tranquillity, and experienced, that, to be content, is truly to be happy.

The Poor Old Man.

1. ' I AM blind,' said the old man, ' and have lost the only blessing heaven had left me ; she lies buried in this grave, and every hour of my future life will waft a prayer to the Supreme director, to hasten the period of my last repose beneath the same sod.' ' And have your days been always wretched,' said I ; ' and have your eyes never beheld the light of the sun ? ' ' Alas, sir,' said he, ' my early days were happy, and my maturer days were not embittered by any poignant sorrow : it is true, I rose early, and sat up late, but it was to give bread and comfort to a numerous family, to whom I had hoped to leave comfortable portions, and an honourable name.

2. But it pleased heaven to take from me five out of seven children to itself, in the course of two years. My wife, who was the best of women, sunk beneath the misfortune : she drooped like a flower, and never held up her head again, till she died. I became almost broken hearted, and soon after, lost my sight. My son, to whose care I entrusted the savings of my industrious years, with a degree of insensibility, no human mind could conceive, left me, not only to my former sorrows, but taking my little treasure with him, added poverty and want to the number of them.

3. ' Heaven, however, after making me the victim of its wrath, left me one consolation ; my poor, tender, and affectionate Laura, my dutiful child, was permitted, yet awhile, to remain by my side : her youth and innocence, and my age and infirmity, had won the tender pity of all who knew us, and raised us friends among those who knew us not before the days of our sorrow.

4. The quiver of fortune was not yet exhausted against me ; one fatal arrow was left ! We sat on a sunny bank together, and while I resolved in silence, the dark passages through which I had been ordained to pass, Laura slept : the burning rays of the sun lighted up a fever in her veins ; in a few days she died, and left me more than disconsolate. I wept

once again, but now trust that I shall weep no more : there am I led every day to sit an hour upon Laura's grave ; upon her grave, which will soon be mine. Alas ! again I feel the tears upon my cheek ; when, gracious heaven, when will the fountains be dried up forever ?

The Victim.

1. THE tragical death of an Indian, of the Colapissa nation, says a gentleman, who sacrificed himself for his country and son, I have always admired as displaying the greatest heroism, and placing human nature in the noblest point of view. A Chactaw Indian having one day expressed himself in the most reproachful terms of the French, and called the Colapissa their dogs, and their slaves ; one of this nation, exasperated at his injurious expressions, laid him dead upon the spot.

2. The Chactaws, the most numerous, and the most warlike tribe, on the continent, immediately flew to arms : they sent deputies to New-Orleans, to demand from the French governour, the head of the savage who had fled to him for protection. The governour offered presents as an atonement, but they were rejected with disdain ; and they threatened to exterminate the whole tribe of the Collapissas. To pacify this fierce nation, and prevent the effusion of blood, it was at length found necessary to deliver up the unhappy Indian. The commander of the German posts, on the right of the Mississippi, was charged with this melancholy commission ; a rendezvous was, in consequence, appointed between the settlement of the Collapissas and the German posts, where the mournful ceremony was conducted in the following manner :

3. The Indian victim, whose name was Tichou Mingo, was produced. He rose up, and, agreeable to the custom of those people, harangued the assembly, in the following manner : ' I am a true man ; that is to say, I fear not death ; but I lament the fate of my wife, and four infant children, whom I leave behind, in a very tender age ; I lament, too, my father and my mother, whom I have long maintained by hunting : them, however, I recommend to the French ; since, on their account, I now fall a sacrifice.'

4. Scarcely had he finished this short and pathetic harangue, when the aged father, struck with the filial affection of his son, arose, and thus addressed himself to the audience : ' My son is doomed to death ; but he is young and vigorous, and more capable than I to support his mother, his wife, and four infant children : it is necessary, then, that he remain upon the earth to

protect and provide for them : as for me, who draw towards the end of my career, I have lived long enough ; may my son attain to my age, that he may bring up his tender infants ; I have lived as a man ; I will die as a man ; I therefore take the place of my son.'

5. At these words, which expressed his paternal love and greatness of soul in the most touching manner, his wife, his son, his daughter-in-law, and the little infants, melted into tears around this brave, this generous old man ; he embraced them for the last time, exhorted them to be ever faithful to the French, and to die rather than betray them by any mean treachery unworthy of his blood.

6. ' My death,' concluded he, ' I consider necessary for the safety of my nation, and I glory in the sacrifice.' Having thus expressed himself, he presented his head to the friends of the deceased Chactaw, and they accepted it ; he then extended himself over the trunk of a tree, when, with a hatchet, they severed his head from his body.

7. The French, who assisted at this tragedy, could not contain their tears, whilst they admired the heroic constancy of this venerable old man, whose resolution bore a resemblance to that of the celebrated Roman orator, who in the time of the triumvirate, was concealed by his son: the young man was most cruelly tortured in order to force him to discover his father, who, not being able to endure the idea, that a son so virtuous and so generous, should thus suffer on his account, went and presented himself to the murderers, and begged them to kill him, and save his son : the son conjured them to take his life and spare the age of his father ; but the soldiers, more barbarous than the savages, butchered them both on the spot.

Albertus and his Daughter.

1. ALBERTUS had been for many years an officer in the service of the East-India Company, but was not among those who, by plunder and rapine, accumulated riches at the expense of honour and conscience. He was a native of England, and had married an English lady at Calcutta, whose brother had brought her over, and soon after her arrival died, leaving her upwards of thirty thousand pounds. The wife of Albertus did not long survive her marriage ; she died, and left her only daughter, who was educated by her father, till she attained the age of three years, at which time he embarked for his native country, taking with him his infant, and the whole of her fortune, which

she inherited by her mother, and his own, which was very considerable.

2. The morning was serene, the sea was calm, the sky was clear, when the coast of England appeared in view. The long wished for object spread universal gladness through the ship's company; every heart was elated, every mind anticipated the joy of revisiting parents and sincere friends.

3. Albertus brought his daughter upon deck; see, my child, said he, we are now in sight of England, the country where your mother first drew her breath; there you will meet with relations and friends; and you are able, my little dear, to assist them if they stand in need. The evening closed, the passengers retired to rest; but a fresh gale springing up, soon increased to a storm. The ship was close in upon the coast; she struck upon a rock; she filled; she sunk; and Albertus, who at that instant came upon deck, was swept off by a heavy sea. He was thrown upon the shore, and left there by the wave that bore him, stunned and senseless.

4. On recovering, he found himself supported by some peasants, who were endeavoring to assist him, and a few others, who had escaped. He looked round with anxiety for his infant daughter—the darling object was not there to delight his eyes; he broke out into lamentations of despair, till, fainting under the weight of his grief, he sunk into a fit, and was conveyed to the house of a philanthropic person in the neighbourhood.

5. In this hospitable mansion, Albertus resided for many weeks. His grief subsided into a settled melancholy, but it was accompanied by resignation. The world, however, he determined to abandon, and took a little cottage near the spot where he lost his child. There he lived secluded from the society of mankind, amusing himself with books, and the trifling domestic business of his little mansion.

6. Eighteen years he passed in this private manner, when an officer, whose name was Leontine, with his wife and child, came to reside at a small house and farm in the neighbourhood; and as the beach opposite to the hut of Albertus had a smooth bottom, and a gentle descent into the sea, Leontine's infant son was bathed there, daily, by a servant. The boy was near four years of age, and the servant being a good swimmer, frequently carried him out a considerable way from the beach, and swam with him towards the shore. Albertus had often pleased himself with looking at their sports from the door of his cottage; and one morning, as he was indulging himself at this amusement, the servant being a considerable way out in deep water, sud-

denly gave a shriek, and sinking at the instant, left the little boy by himself. Albertus, throwing off his outward garments, which were loose, plunged into the sea. With a vigour and celerity unusual to a man of his years, he darted through the water, and rescued from death the sinking infant, whom he brought in safety to the shore.

7. The servant, who had been seized with the cramp, now appeared above water; the spasm had left him, and he regained the land in safety. The poor fellow's attention was at first solely employed on his infant charge; but when he found it recovered, the tribute of his gratitude flowed copiously in thanks and blessings on its preserver; he pressed it with rapture to his bosom, smiled, and wept—then presenting it to Albertus, the good old man wept in his turn; and, embracing the child with the utmost affection, it was conveyed to its parents.

8. Leontine was from home when the child returned. The servant minutely related every circumstance that passed, to the mother; who, trembling during the recital, at the conclusion poured forth her grateful thanks to heaven; then turning to her infant, we must see, said she, this preserver of your life. Frantic with joy, and, taking him by the hand, she went immediately to the cot of Albertus, who attended to the effusions of her gratitude with silent admiration, sometimes disturbed with a sigh, again relieved by a tear. 'I have saved your child,' said he, 'and the grief I have suffered by the loss of my own in nearly the same place, accounts for the tumultuous joy you experience, from the preservation of your child.' 'Alas!' said the mother, 'both I and my little son have been rescued from the devouring ocean; but my parents never experienced the felicity of rejoicing at my escape. I never had the happiness of knowing them. I was taken up at sea, floating on a bed, when but three years of age.'

9. Need we say more, than these circumstances led to a discovery, that Albertus had recovered his daughter. The incidents of her life were few; she had been taken up in the morning after the wreck by a coasting cutter bound for Guernsey, and had been brought up by a merchant in that island, to whom the cutter belonged, and he had given her as liberal an education as the island afforded. When but sixteen, Leontine, who commanded a company quartered on the island, paid his addresses to her; and the honest merchant not only assented to their union, but bestowed an ample fortune upon the bride.

10. Leontine's father soon after dying, he returned to Eng

land, and his income being within four hundred pounds a year, he determined on an economical plan : he sold his commission, and retired to the country. Providence directed him to the neighbourhood of Albertus. A description of the scene which passed between the father and daughter, is, perhaps, beyond the power of language to describe. We, therefore, conclude with what, no doubt, the reader has anticipated, that Albertus returned to the world, and became one of his daughter's family, and passed the remainder of his days in contentment and happiness.

Filial Sensibility.

1. A Young gentleman in one of the academies at Paris, was remarked for eating nothing but soup and dry bread, and drinking only water. The governour of the institution, attributing this singularity to excess of devotion, reproved his pupil, and endeavoured to persuade him to alter his resolution. Finding, however, that his remonstrances were ineffectual, he sent for him again, and observed to him, that such conduct was highly unbecoming, and that it was his duty to conform to the rules of the academy.

2. He then endeavoured to learn the reason of his pupil's conduct ; but as the youth could not be prevailed upon to impart the secret, the governour at last, threatened to send him back to his family. This menace produced an immediate explanation : ' Sir,' said the young man, ' in my father's house, I eat nothing but black bread, and of that, very little ; here I have good soup, and excellent white bread ; and though I might, if I chose it, fare luxuriously, I cannot persuade myself to take any thing else, when I reflect on the situation in which I have left my father and mother.'

3. The governour was greatly moved by this instance of filial sensibility, and could not refrain from tears. ' Your father,' said he, ' has been in the army ; has he no pension ? ' ' No,' replied the youth : ' he has long been soliciting one ; but, for want of money, has been obliged to give up the pursuit ; and, rather than contract any debts at Versailles, he has chosen a life of wretchedness in the country.' ' Well,' returned the governour, ' if the fact is as you have represented it, I promise to procure, for your father, a pension of five hundred livres a year. And since your friends are in such reduced circumstances, take these three louis d'ors for your pocket expenses. I will undertake to remit your father the first half year of his pension in advance.' ' Ah, sir !' replied the youth,

‘as you have the goodness to propose remitting a sum of money to my father, I entreat you to add to it these three louis d’ors. As I have here every thing I can wish for, I do not need them : but they would be of great use to my father in the maintenance of his other children.’

The Noble Basket Maker.

1. THE Germans of rank and fortune, were formerly remarkable for the custom of having their sons instructed in some mechanical business, by which they might be habituated to a spirit of industry ; secured from the miseries of idleness ; and qualified, in case of necessity, to support themselves and their families. A striking proof of the utility of this custom, occurs in the following narrative :

2. A young German nobleman, of great merit and talents, paid his addresses to an accomplished young lady of the Palatinate ; and applied to her father for his consent to marry her. The old nobleman, amongst other observations, asked him how he expected to maintain his daughter. The young man, surprised at such a question, observed, that his possessions were known to be ample, and as secure as the honours of his family. ‘All this is very true,’ replied the father : ‘but you well know, that our country has suffered much from wars and devastation ! and that new events of this nature may sweep away all your estate, and render you destitute. To keep you no longer in suspense, (continued the father, with great politeness and affection,) I seriously resolved never to marry my daughter to any person, who, whatever may be his honours or property, does not possess some mechanical art, by which he may be able to support her, in case of unforeseen events.’

3. The young nobleman, deeply affected with his determination, was silent for a few minutes ; when, recovering himself, he declared, ‘that he believed his happiness so much depended on the proposed union, that no difficulty or submissions, consistent with his honour, should prevent him from endeavouring to accomplish it.’ He begged to know whether he might be allowed six months to acquire the knowledge of some manual art. The father, pleased with the young man’s resolution, and affection for his daughter, consented to the proposal ; and pledged his honour that the marriage should take place, if, at the expiration of the time limited, he should succeed in his undertaking.

4. Animated by the tenderest regard, and by a high sense of the happiness he hoped to enjoy, he went immediately into Flanders, engaged himself to a white twig basket-maker, and applied

every power of ingenuity and industry, to become skilled in the business. He soon obtained a complete knowledge of the art ; and before the expiration of the time proposed, returned, and brought with him, as specimens of his skill, several baskets, adapted to fruit, flowers, and needle-work. These were presented to the young lady ; and universally admired for the delicacy and perfection of the workmanship. Nothing now remained to prevent the accomplishment of the noble youth's wishes : and the marriage was solemnized to the satisfaction of all parties.

3. The young couple lived several years in affluence ; and seemed, by their virtues and moderation, to have secured the favours of fortune. But the ravages of war, at length, extended themselves to the Palatinate. Both the families were driven from their country, and their estates forfeited. And now opens a most interesting scene. The young nobleman commenced his trade of basket-making ; and, by his superiour skill in the art, soon commanded extensive business. For many years, he liberally supported, not only his own family, but also, that of the good old nobleman, his father-in-law ; and enjoyed the high satisfaction of contributing, by his own industry, to the happiness of connexions doubly endeared to him by their misfortunes ; and who, otherwise, would have sunk into the miseries of neglect and indigence, sharpened by the remembrance of better days.

Logan—a Mingo Chief.

1. In the spring of the year 1774, a robbery and murder were committed on an inhabitant of the frontiers of Virginia, by two Indians, of the Shawanese tribe. The neighbouring whites, according to their custom, undertook to punish this outrage in a summary way. Colonel Cresap, a man, infamous for the many murders he had committed on those much injured people, collected a party, and proceeded down the Kanhaway, in quest of vengeance.

2. Unfortunately, a canoe of women and children, with one man only, was seen coming from the opposite shore, unarmed, and unsuspecting any hostile attack from the whites. Cresap and his party concealed themselves on the bank of the river ; and the moment the canoe reached the shore, singled out their objects, and, at one fire, killed every person in it. This happened to be the family of Logan, who had long been distinguished as a friend of the whites. This unworthy return pro-

voked his vengeance. He accordingly signalized himself in the war which ensued.

3. In the autumn of the same year, a decisive battle was fought at the mouth of the great Kanhaway, between the collected forces of the Shawanese, Mingoes and Delawares, and a detachment of the Virginia militia. The Indians were defeated, and sued for peace. Logan, however, disdained to be seen among the suppliants ; but, lest the sincerity of a treaty should be disturbed, from which so distinguished a chief absented himself, he sent by a messenger the following speech, to be delivered to lord Dunmore.

4. 'I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him no meat ; if ever he came cold and naked, and he clothed him not. During the last long and bloody war, Logan remained idle in his cabin, an advocate for peace.

5. 'Such was my love for the whites, that my countrymen pointed as they passed by, and said, 'Logan is the friend of white men.' I had even thought to have lived with you had it not been for the injuries of one man. Colonel Cresap, last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not even sparing my women and children.

6. 'There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it, I have killed many ; I have fully glutted my vengeance. For my country, I rejoice at the beams of peace, but do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan ? Not one.'

The Compassionate Judge.

1. THE celebrated Charles Anthony Domat was promoted to the office of a judge of a provincial court, in the south of France, in which he presided, with public applause, for twenty-four years. One day a poor widow brought a complaint before him, against the Baron de Nairac, her landlord, for turning her out of possession of a farm, which was her whole dependence. Domat heard the cause ; and finding, by the clearest evidence, that the woman had ignorantly broken a covenant in the lease, which empowered the landlord to take possession of the farm, he recommended mercy to the Baron, towards a poor honest tenant, who had not wilfully transgressed, or done him any material injury. But Nairac being inexorable, the judge was

obliged to pronounce a sentence of expulsion from the farm, and to order payment of the damages.

2. In delivering this sentence, Domat wiped his eyes, from which tears of compassion flowed plentifully. After the order of seizure, both of her person and effects, the poor woman exclaimed : ' O just and righteous God ! be thou a father to the widow, and her helpless orphans ! ' and immediately she fainted away. The compassionate judge assisted in raising the distressed woman ; and after inquiring into her character, the number of her children, and other circumstances, generously presented her with a hundred louis d'ors, the amount of her damages and costs, which he prevailed with the Baron to accept as a full recompense, and the widow was restored to her farm. Deeply affected with the generosity of her benefactor, she said to him, ' O my lord ! when will you demand payment, that I may lay up for this purpose ? ' ' I will ask it, replied Domat, when my conscience shall tell me I have done an improper act.'

The Generous Negro.

1. JOSEPH RACHEL, a respectable negro, resided in the island of Barbadoes. He was a trader, and dealt chiefly in the retail way. In his business, he conducted himself so fairly and complaisantly, that, in a town filled with little peddling shops, his doors were thronged with customers. I have often dealt with him, and always found him remarkably honest and obliging. If any one knew not where to obtain an article, Joseph would endeavour to procure it, without making any advantage for himself. In short, his character was so fair, his manners so generous, that the best people showed him a regard which they often deny to men of their own colour, because they are not blessed with the like goodness of heart.

2. In 1756, a fire happened, which burned down great part of the town, and ruined many of the inhabitants. Joseph lived in a quarter that escaped the destruction ; and expressed his thankfulness, by softening the distresses of his neighbours. Among those who had lost their property by this heavy misfortune, was a man to whose family, Joseph, in the early part of his life, owed some obligations. This man, by too great hospitality, an excess very common in the West-Indies, had involved himself in difficulties before the fire happened, and his estate lying in houses, that event entirely ruined him. Amidst the cries of misery and want, which excited Joseph's compassion, this man's unfortunate situation claimed particular notice. The

generous, the open temper of the sufferer, the obligations that Joseph was under to his family, were special and powerful motives for acting towards him the part of a friend.

3. Joseph had his bond for sixty pounds sterling. 'Unfortunate man!' said he, 'this debt shall never come against thee. I sincerely wish thou couldst settle all thy other affairs as easily! But how am I sure that I shall keep in this mind? May not the love of gain, especially, when, by length of time, thy misfortune shall have become familiar to me, return with too strong a current, and bear down my fellow-feeling before it? But for this, I have a remedy. Never shalt thou apply for the assistance of any friend against my avarice.' He arose, ordered a large account, that the man had with him, to be drawn out; and in a whim, that might have called up a smile on the face of charity, filled his pipe, sat down again, twisted the bond and lighted his pipe with it.

4. While the account was drawing out, he continued smoking, in a state of mind that a monarch might envy. When it was finished, he went in search of his friend, with the discharged account, and the mutilated bond in his hand. On meeting him, he presented the papers to him, with this address: 'Sir, I am sensibly affected with your misfortunes; the obligations I have received from your family, give me a relation to every branch of it. I know that your inability to pay what you owe, gives you more uneasiness than the loss of your own substance. That you may not be anxious, on my account in particular, accept of this discharge, and the remains of your bond. I am overpaid in the satisfaction that I feel, from having done my duty. I beg you to consider this only as a token of the happiness you will confer on me, whenever you put it in my power to do you a good office.'

The faithful American Dog.

1. An officer in the late American army, on his station, at the westward, went out in the morning, with his dog and gun, in quest of game. Venturing too far from the garrison, he was fired upon by an Indian, who was lurking in the bushes, and instantly fell to the ground.

2. The Indian, running to him, struck him on the head with his tomahawk, in order to dispatch him; but the button of his hat fortunately warding off the edge, he was only stunned by the blow. With savage brutality, he applied the scalping knife, and hastened away with this trophy of his horrid cruelty, leaving

the officer for dead, and none to relieve or console him, but his faithful dog.

3. The afflicted creature gave every expression of his attachment, fidelity and affection. He licked the wounds with inexpressible tenderness, and mourned the fate of his beloved master. Having performed every office which sympathy dictated, or sagacity could invent, without being able to remove his master from the fatal spot, or procure from him any signs of life, or his wonted expressions of affection to him, he ran off in quest of help.

4. Bending his course towards the river, where two men were fishing, he urged them by all the powers of native rhetoric, to accompany him to the wood. The men were suspicious of a decoy to an ambuscade, and dared not venture to follow the dog; who, finding all his caresses fail, returned to the care of his master; and licking his wounds a second time, renewed all his tenderness, but with no better success than before.

5. Again he returned to the men, once more to try his skill in alluring them to his assistance. In this attempt he was more successful, than in the other. The men seeing his solicitude, began to think the dog might have discovered some valuable game, and determined to hazard the consequences of following him.

6. Transported with his success, the affectionate creature hurried them along by every expression of ardour. They soon arrive at the spot, where, behold! an officer, wounded, scalped, weltering in his own gore, and faint with the loss of blood!

7. Suffice it to say, he was yet alive. They carried him to the fort, where the first dressings were performed. A suppuration immediately took place, and he was soon conveyed to the Hospital, at Albany, where, in a few weeks, he entirely recovered, and was able to return to his duty.

8. This worthy officer owed his life, probably, to the fidelity of his dog. His tongue, which the gentleman afterwards declared, gave him the most exquisite pleasure, clarified the wound in the most effectual manner, and his perseverance brought that assistance, without which he must soon have perished.

Disrespect to Parents.

1. LAMPROCLES, the eldest son of Socrates, fell into a violent passion with his mother. Socrates was witness to this shameful misbehaviour, and attempted the correction of it in the following gentle and rational manner. 'Come hither, son,' said he, 'have you never heard of men who are called ungrateful?'

'Yes, frequently,' answered the youth. 'And what is ingratitude?' demanded Socrates. 'It is to receive a kindness,' said Lamprocles, 'without making a proper return when there is a favourable opportunity.' 'Ingratitude is, therefore, a species of injustice?' said Socrates. 'I should think so,' answered Lamprocles. 'If then,' continued Socrates, 'ingratitude be injustice, does it not follow, that the degree of it must be proportionate to the magnitude of the favours which have been received?' Lamprocles admitted the inference; and Socrates thus pursued his interrogations.

2. 'Can there subsist higher obligations than those which children owe to their parents; from whom life is derived and supported, and by whose good offices it is rendered honourable, useful, and happy?' 'I acknowledge the truth of what you say,' replied Lamprocles; 'but who could suffer without resentment, the ill-humours of such a mother as I have?' 'What strange thing has she done to you?' said Socrates. 'She has a tongue,' replied Lamprocles, 'that no mortal can bear.' 'How much more,' said Socrates, 'has she endured from your wrangling, fretfulness, and incessant cries, in the period of infancy! What anxieties has she suffered from the levities, capriciousness, and follies of your childhood and youth! What affliction has she felt, what toil and watching has she sustained, in your illnesses! These, and various other powerful motives to filial duty and gratitude, have been recognized by the legislators of our republic. For if any one be disrespectful to his parents, he is not permitted to enjoy any post of trust or honour. It is believed that a sacrifice, offered by an impious hand, can neither be acceptable to heaven, nor profitable to the state: and that an undutiful son cannot be capable of performing any great action, or of executing justice with impartiality.'

3. 'Therefore, my son, if you be wise, you will pray to heaven to pardon the offences committed against your mother. Let no one discover the contempt with which you have treated her; for the world will condemn and abandon you for such behaviour. And if it be even suspected, that you repay with ingratitude, the good offices of your parents, you will inevitably forego the kindnesses of others; because no man will suppose that you have a heart to require either his favours or his friendship.'

Noble Behaviour of Scipio.

1. **Scipio**, the younger, at twenty-four years of age, was appointed, by the Roman republic, to the command of the army

against the Spaniards. Soon after the conquest of Carthage, the capital of the empire, his integrity and virtue were put to the following exemplary, and ever memorable trial, related by historians, ancient and modern, with universal applause. Being retired into his camp, some of his officers brought him a young virgin of such exquisite beauty, that she drew upon her the eyes and admiration of every body. The young conqueror started from his seat with confusion and surprise; and seemed to be robbed of that presence of mind and self-possession, so necessary in a general, and for which Scipio was very remarkable. In a few moments, having recovered himself, he inquired of the beautiful captive, in the most civil and polite manner, concerning her country, birth, and connexions; and finding that she was betrothed to a Celtiberian Prince, named Allucius, he ordered both him and the captive's parents to be sent for.

2. When the Spanish Prince appeared in his presence, Scipio took him aside; and, to remove the anxiety he might feel, on account of the young lady, addressed him in these words: 'You and I are young, which admits of my speaking to you with freedom. They who brought me your future spouse, assured me, at the same time, that you loved her with extreme tenderness; and her beauty and merit left me no room to doubt it. Upon which I reflected, that if I were in your situation, I should hope to meet with favour: and, therefore, think myself happy in the present conjuncture, to do you a service. Though the fortune of war has made me your master, I desire to be your friend. Here is your wife: take her, and may you be happy! You may rest assured, that she has been amongst us, as she would have been in the house of her father and mother. Far be it from Scipio to purchase any pleasure at the expense of virtue, honour, and the happiness of an honest man! No: I have kept her for you, in order to make you a present, worthy of you, and of me. The only gratitude I require of you, for this inestimable gift, is, that you will be a friend to the Roman people.'

3. Allucius' heart was too full to make him any answer; but, throwing himself at the general's feet, he wept aloud: the captive lady fell down in the same posture, and remained so till the aged father, overwhelmed with transports of joy, burst into the following words: 'O excellent Scipio! heaven has given thee more than human virtue. O glorious leader! O wondrous youth! what pleasure could equal that which must now fill thy heart, on hearing the prayers of this grateful virgin, for thy *Health and prosperity!*'

4. Such was Scipio ; a soldier, a youth, a heathen ! nor was his virtue unrewarded. Allucius, charmed with such magnanimity, liberality, and politeness, returned to his own country, and published, on all occasions, the praises of his generous victor : crying out, ‘ that there was come into Spain a young hero who conquered all things, less by the force of his arms, than by the charms of his virtue, and the greatness of his beneficence.’

The grateful Scholars.

1. Duty to parents, and gratitude to preceptors, are virtues of the most amiable kind. Yet we daily see children who are indifferent to their parent’s peace, and neglectful of those who have laboured to instruct them. But can the most ignorant suppose, that the small pittance which a master receives for his faithful attention to form the youthful mind, is a compensation for his care ? And does not this second parent, if he has done his duty, deserve something from the soil which he has cultivated ?

2. I will suppose that want of reflection, more than want of gratitude, often occasions the neglect towards tutors, of which no benevolent heart could think of being guilty without a blush. Selfish as the world is, there are principles of goodness in the human soul, that only want to be awakened to display their amiable sensibilities. The following simple narration is not the fiction of imagination. May it teach others to know what they ought to imitate and avoid !

3. During a long and active life, Saville had trained up numbers in the precepts of virtue and good learning. He had exhausted without enriching himself ; and, on the verge of the grave, he scarcely knew where to find a refuge from the storm.

4. Necessity (and how bitter the necessity must be, every cultivated taste may judge) drove him to apply for relief to those who had once been under his protection, had eaten at his table, and slept under his roof, during that happy period when hope is young, and the days are unclouded with reflection. Some had forgotten his person,—others had forgotten themselves. Notwithstanding the philanthropy of Saville’s heart, he began to believe the old adage, ‘ that services done to the young and the old are equally useless, as the one forget them, and the other live not long enough to repay them.’

5. His delicacy would not suffer him to make many trials of such ingratitude. He was ready to sink under his misfortunes. Chance, however, directed him to two brothers, who, in consequence of his care in their early youth, and their own dis-

5. With these words he drew a pistol from his pocket, and with a trembling hand, took aim at his faithful servant. He turned away in agony as he fired, but his aim was too sure. The poor animal falls wounded ; and, weltering in his blood, still endeavours to crawl towards his master, as if to tax him with ingratitude. The merchant could not bear the sight, he spurred on his horse, with a heart full of sorrow, and lamented he had taken a journey which had cost him so dear. Still, however, the money never entered his mind : he only thought of his poor dog, and tried to console himself with the reflection, that he had prevented a greater evil, by despatching a mad animal, than he had suffered a calamity by his loss.

6. This opiate to his wounded spirit was ineffectual : ' I am most unfortunate,' said he, to himself : ' I had almost rather have lost my money than my dog.' Saying this, he stretched out his hand to grasp his treasure. It was missing—no bag was to be found. In an instant, he saw his rashness and folly. ' Wretch that I am ! I alone am to blame. I could not comprehend the admonition which my best and most faithful friend gave me, and I have sacrificed him for his zeal. He only wished to inform me of my mistake, and he has paid for his fidelity with his life.'

7. He instantly turned his horse, and went off, at full speed, to the place where he had stopped. He saw, with half averted eyes, the scene where the tragedy was acted ; he perceived the traces of blood, as he proceeded—he was oppressed and distracted ; but in vain did he look for his dog : he was not to be seen on the road. At last, he arrived at the spot where he had alighted. The poor dog, unable to follow his dear, but cruel master, had determined to consecrate his last moments to his service. He had crawled, all bloody as he was, to the forgotten bag, and, in the agonies of death, he lay watching beside it. When he saw his master, he still testified his joy, by the wagging of his tail—he could do no more—he tried to rise, but his strength was gone. The vital tide was ebbing fast : even the caresses of his master could not prolong his fate for a few moments. He stretched out his tongue to lick the hand that was now fondling him, in the agonies of regret, as if to seal forgiveness of the deed that had deprived him of life. He then cast a look of kindness on his master, and closed his eyes forever!

Indian Magnanimity.

1. An Indian who had not met with his usual success in hunting, wandered down to a plantation among the back set-

lements in Virginia, and seeing a planter at his door, asked for a morsel of bread for he was very hungry. The planter bid him begone, for he would give him none. Will you give me then a cup of your beer? said the Indian. No, you shall have none here, replied the planter. But I am very faint, said the savage; will you give me only a draught of cold water? Get you gone, you Indian dog, you shall have nothing here, said the planter.

2. It happened some months after, that the planter went on a shooting party into the woods, where, intent upon his game, he missed his company, and lost his way; and night coming on, he wandered through the forest, till he espied an Indian wigwam. He approached the savage's habitation, and asked him to show him the way to a plantation on that side of the country. It is too late for you to go there this evening, sir, said the Indian; but if you will accept of my homely fare, you are welcome.

3. He then offered him some venison, and such other refreshments as his store afforded; and having laid some bear skins for his bed, he desired that he would repose himself for the night, and he would awake him early in the morning, and conduct him on his way.

4. Accordingly, in the morning they set off, and the Indian led him out of the forest, and put him in the road he was to go: but just as they were taking leave, he stepped before the planter, then turning round, and staring full in his face, bid him say whether he recollected his features. The planter was now struck with shame and horror, when he beheld, in his kind protector, the Indian whom he had so harshly treated. He confessed that he knew him, and was full of excuses for his brutal behaviour; to which the Indian only replied, 'When you see poor Indians fainting for a cup of cold water, don't say again, Get you gone you Indian dog!' The Indian then wished him well on his journey, and left him. It is not difficult to say which of these two had the best claim to the name of Christian.

Virtue in Humble Life.

1. PERRIN, the amiable subject of this narrative, lost both his parents before he could articulate their names, and was obliged to a charity school for his education. At the age of fifteen he was hired by a farmer, to be a shepherd, in a neighbourhood where Lucetta kept her father's sheep. They often met, and were fond of being together. After an acquaintance of five years, in which they had many opportunities of becoming tho-

roughly known to each other, Perrin proposed to Lucetta to ask her father's consent to their marriage : she blushed, and did not refuse her approbation.

2. As she had an errand to town the next day, the opportunity of her absence was chosen, for making the proposal. 'You wish to marry my daughter,' said the old man : 'Have you a house to cover her, or money to maintain her ? Lucetta's fortune is not enough for both.' It will not do, Perrin ; it will not do.' 'But,' replied Perrin, 'I have hands to work ; I have laid up twenty crowns of my wages, which will defray the expense of the wedding : I will work harder, and lay up more.' 'Well,' said the old man, 'you are young, and may wait a little : get rich, and my daughter is at your service.'

3. Perrin waited for Lucetta's return in the evening. 'Has my father given you a refusal ?' cried Lucetta. 'Ah Lucetta,' replied Perrin, 'how unhappy am I for being poor ! But I have not lost all my hopes : my circumstances may change for the better.' As they were never tired of conversing together, the night approached, and it became dark. Perrin, making a false step, fell on the ground. He found a bag, which was heavy. Drawing towards a light, in the neighbourhood, he discovered that it was filled with gold. 'I thank heaven,' cries Perrin, in a transport of joy, 'for being favourable to our wishes. This will satisfy your father, and make us happy.'

4. In their way to her father's house, a thought struck Perrin. 'This money is not ours : it belongs to some stranger ; and perhaps this moment, he is lamenting the loss of it ; let us go to the vicar for advice ; he has always been kind to me.' Perrin put the bag into the vicar's hand, saying, 'that, at first, he looked on it as a providential present to remove the only obstacle to their marriage ; but that he now doubted, whether he could lawfully retain it.' The vicar eyed the young couple with attention ; he admired their honesty which appeared even to surpass their affection. 'Perrin,' said he, 'cherish these sentiments : heaven will bless you. We will endeavour to find out the owner ; he will reward your honesty. I will add what I can spare. You shall have Lucetta.'

5. The bag was advertised in the newspapers, and cried in the neighbouring parishes. Some time having elapsed, and the money not having been demanded, the vicar carried it to Perrin. 'These twelve thousand livres bear at present no profit : you may reap the interest at least. Lay them out in such a manner, as to ensure the sum itself to the owner, if he should ever appear.' A farm was purchased, and the consent

of Lucetta's father to the marriage was obtained. Perrin was employed in husbandry, and Lucetta in family affairs. They lived in perfect cordiality; and two children endeared them still more to each other.

6. Perrin, one evening, returning homeward, from his work, saw a chaise overturned, with two gentlemen in it. He ran to their assistance, and offered them every accommodation his small house could afford. 'This spot,' cried one of the gentlemen, 'is very fatal to me. Ten years ago I lost here twelve thousand livres.' Perrin listened with attention. 'What search made you for them?' said he. 'It was not in my power,' replied the stranger, 'to make any search. I was hurrying to Port l'Orient to embark for the Indies, as the vessel was ready to sail.'

7. Next morning Perrin showed to his guests, his house, his garden, his cattle, and mentioned the produce of his fields. 'All these are your property,' said he, addressing the gentleman who had lost the bag: 'the money fell into my hands; I purchased this farm with it; the farm is yours. The vicar has an instrument which secures your property, though I had died without seeing you.'

8. The stranger read the instrument with emotion: he looked on Perrin, Lucetta, and the children. 'Where am I,' cried he, 'and what do I hear? What virtue in people of so low a condition! Have you any other land but this farm?' 'No,' replied Perrin; 'but you will have occasion for a tenant, and I hope you will allow me to remain here.' 'Your honesty deserves a better recompense,' answered the stranger; 'My success in trade has been great, and I have forgotten my loss. You are well entitled to this little fortune: keep it as your own. What man in the world could have acted nobler than you have done?' Perrin and Lucetta shed tears of affection and joy. 'My dear children, said Perrin, 'kiss the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorse.' Thus was honesty rewarded. Let those who desire the reward, practise the virtue.

General Putnam and the Wolf.

1. When General Putnam first moved to Pomfret, in Connecticut, in the year 1739, the country was new and much infested with wolves. Great havoc was made among the sheep by a she wolf, which, with her annual whelps, had for several years continued in that vicinity. The young ones were commonly de-

stroyed by the vigilance of the hunters ; but the old one was too sagacious to be ensnared by them.

2. This wolf, at length, became such an intolerable nuisance, that Mr. Putnam entered into a combination with five of his neighbours to hunt alternately, until they could destroy her. Two, by rotation, were to be constantly in pursuit. It was known, that, having lost the toes from one foot, by a steel trap, she made one track shorter than the other.

3. By this vestige, the pursuers recognized, in a light snow, the rout of this pernicious animal. Having followed her to Connecticut River, and found she had turned back in a direct course towards Pomfret, they immediately returned, and by ten o'clock the next morning, the blood-hounds had driven her into a den, about three miles distant from the house of Mr. Putnam.

4. The people soon collected, with dogs, guns, straw, fire, and sulphur, to attack the common enemy. With this apparatus, several unsuccessful efforts were made to force her from the den. The hounds came back badly wounded, and refused to return. The smoke of blazing straw had no effect. Nor did the fumes of burnt brimstone, with which the cavern was filled, compel her to quit her retirement.

5. Wearied with such fruitless attempts, (which had brought the time to 10 o'clock at night,) Mr. Putnam tried once more to make his dog enter, but in vain ; he proposed to his negro man to go down into the cavern, and shoot the wolf. The negro declined the hazardous service.

6. Then it was, that their master, angry at the disappointment, and declaring that he was ashamed of having a coward in his family, resolved himself to destroy the ferocious beast, lest she should escape through some unknown fissure of the rock. His neighbours strongly remonstrated against the perilous enterprize ; but he knowing that wild animals were intimidated by fire, and having provided several strips of birch bark, the only combustible material that he could obtain, which would afford light in this deep and darksome cave, prepared for his descent.

7. Having accordingly divested himself of his coat and waistcoat, and having a long rope fastened round his legs, by which he might be pulled back at a concerted signal, he entered, head-foremost, with the blazing torch in his hand. Having groped his passage till he came to a horizontal part of the den, the most terrifying darkness appeared in front of the dim circle of light afforded by his torch. It was silent as the house of death. None but monsters of the desert had ever before explored this solitary mansion of horror.

8. He, cautiously, proceæding onward, came to an ascent; which he slowly mounted, on his hands and knees, until he discovered the glaring eyeballs of the wolf, who was sitting at the extremity of the cavern. Startled at the sight of fire, she gnashed her teeth, and gave a sullen growl. As soon as he had made the necessary discovery, he kicked the rope as a signal for pulling him out. The people, at the mouth of the den, who had listened with painful anxiety, hearing the growling of the wolf, and supposing their friend to be in the most imminent danger, drew him forth with such celerity, that he was stripped of his clothes, and severely bruised.

9. After he had adjusted his clothes, and loaded his gun with nine buck shot, holding a torch in one hand, and the musket in the other, he descended a second time. When he drew nearer than before, the wolf assuming a still more fierce and terrible appearance, howling, rolling her eyes, snapping her teeth, and dropping her head between her legs, was evidently in the attitude, and on the point of springing at him.

10. At this critical instant, he levelled and fired at her head. Stunned with the shock, and suffocated with the smoke, he immediately found himself drawn out of the cave. But having refreshed himself, and permitted the smoke to dissipate, he went down a third time. Once more he came within sight of the wolf, who appearing very passive, he applied the torch to her nose: and perceiving her dead, he took hold of her ears, and then kicking the rope (still tied round his legs) the people above with no small exultation, dragged them both out together.

Matilda and her Son.

1. THE amiable and beautiful Matilda was married very young, to a Neapolitan nobleman of the first rank and fortune, and found herself a widow and a mother at the age of fifteen. As she stood one day caressing her infant son in the open window of an apartment which hung over the river Volturna, the child, with a sudden spring, leaped from her arms, and fell into the river below, and disappeared in a moment. The mother, being struck with instant surprise, in order to save her child, plunged in after him, but, far from being able to save the infant, she, with great difficulty, escaped by swimming to the opposite shore, just at the time when some French soldiers were plundering the country on that side, who immediately made her their prisoner.

2. The child, floating down the river, was taken up by a person of her own nation, by whom he was nourished, educated,

and prepared to enter the army, at an early age, and being possessed of a superiour genius, he was soon promoted to be commander-in-chief of the Italian army.

3. As the war was then carrying on between the French and Italians, with the utmost inhumanity, they were going at once to perpetrate those two extremes, suggested by appetite and cruelty. This base resolution, however, was opposed by a young officer, who, though their retreat required the utmost expedition, became her protector, and conducted her with safety to his native city. Her beauty at first caught his eye, her merit, soon after, his heart. They were married; he rose to the highest posts of honour; they lived long together, and were happy.

4. But the felicity of a soldier can never be called permanent. After an interval of several years, the troops which he commanded having met with a repulse, he was obliged to take shelter in the city where he had lived with his wife. Here they suffered a siege, and the city at length was taken. Few histories can produce more various instances of cruelty, than those which the French and Italians at that time exercised upon each other. It was resolved by the victors, upon this occasion, to put all the French prisoners to death, but particularly the French general, who was the husband of Matilda, as he was principally instrumental in protracting the seige.

5. These determinations were, in general, executed almost as soon as resolved upon. The captive general was led forth, and the executioner, with his sword drawn, stood ready; while the spectators, in gloomy silence, awaited the fatal blow, which was only suspended till the Italian general, who presided as judge, should give the signal. It was in this interval of anguish and expectation, that Matilda came to take her last farewell of her husband and deliverer, deploring her wretched situation, and the cruelty of fate that had saved her from perishing, by a premature death, in the river Volturna, when endeavouring to save the life of her infant son, to be the spectator of still greater calamities.

6. The Italian general, who was a young man, was struck with surprise at her beauty, and with pity at her distress, but with still stronger emotions, when he heard her relate her former misfortunes; for he had been told that his mother had endangered her own life to save his. He was her son, the very infant for whom she had encountered so much danger. He acknowledged her at once as his mother, and fell at her feet, and that moment set the captive free. They ever after lived in a

state of friendship and affection, deploring the calamities of war, and the reverse of fortune which befall mankind.

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The aged Prisoner.

1. No where else on earth, perhaps, has human misery, by human means, been rendered so lasting, so complete, or so remediless, as in the late despotic prison, the Bastile of France. This the following case may suffice to evince; the particulars of which are translated from that elegant and energetic writer, M. Mercier.

2. The heinous offence which merited an imprisonment, surpassing torture, and rendered death a blessing, was no more than some unguarded expressions, implying disrespect towards the late Gallic monarch, Louis XV. Upon the accession of Louis XVI. to the throne, the ministers then in office, moved by humanity, began their administration with an act of clemency and justice. They inspected the registers of the Bastile, and set many prisoners at liberty. Among these, there was an old man who had groaned in confinement for forty-seven years, between four thick and cold stone walls.

3. Hardened by adversity, which strengthens both the mind and constitution, when they are not overpowered by it, he had resisted the horrors of his long imprisonment, with an invincible and manly spirit. His locks, white, thin, and scattered, had almost acquired the rigidity of iron; whilst his body, environed for so long a time by a coffin of stone, had borrowed from it a firm and compact habit. The narrow door of his tomb, turning upon its grating hinges, opened not as usual, by halves, when an unknown voice announced his liberty, and bade him depart.

4. Believing this to be a dream, he hesitated; but at length rose up and walked forth with trembling steps, amazed at the space he traversed. The stairs of the prison, the halls, the court, seemed to him vast, immense, and almost without bounds. He stopped from time to time, and gazed around like a bewildered traveller. His vision was with difficulty reconciled to the clear light of day. He contemplated the heavens as a new object. His eyes remained fixed, and he could not even weep.

5. Stupified with the newly acquired power of changing his position, his limbs, like his tongue, refused, in spite of his efforts, to perform their office. At length he got through the formidable gate. When he felt the motion of the carriage which was prepared to transport him to his former habitation, he screamed out, and uttered some inarticulate sounds; and as he could not bear this new movement, he was obliged to descend.

Supported by a benevolent arm, he sought out the street where he had formerly resided : he found it, but no trace of his house remained ; one of the public edifices occupied the spot where it had stood.

6. He now saw nothing which brought to his recollection either that particular quarter, the city itself, or the objects with which he was formerly acquainted. The houses of his nearest neighbours, which were fresh in his memory, had assumed a new appearance. In vain were his looks directed to all the objects around him ; he could discover nothing of which he had the smallest remembrance. Terrified, he stopped and fetched a deep sigh. To him what did it import, that the city was peopled with living creatures ? None of them were alive to him ; he was unknown to all the world, and he knew nobody ; and whilst he wept, he regretted his dungeon.

7. At the name of the Bastille, (which he often pronounced and even claimed as an asylum,) and the sight of his clothes which marked his former age, the crowd gathered around him ; curiosity, blended with pity, excited their attention. The most aged asked him many questions, but had no recollection of the circumstances which he recapitulated. At length accident brought to his way an ancient domestic, now a superannuated porter, who, confined to his apartment for fifteen years, had barely sufficient strength to open the gate. Even he did not know the master he had served : but informed him, that grief and misfortune had brought his wife to the grave thirty years before ; that his children were gone abroad to distant climes, and that of all his relations and friends, none now remained.

8. This recital was made with the indifference which people discover for events long passed and almost forgotten. The miserable man groaned, and groaned alone. The crowd around, offering only unknown features to his view, made him feel the excess of his calamities even more than he would have done in the dreadful solitude which he had left. Overcome with sorrow, he presented himself before the minister, to whose humanity he owed that liberty which was now a burthen to him. Bowing down, he said, ' Restore me again to that prison from which you have taken me. I cannot survive the loss of my nearest relations, of my friends, and, in one word, of a whole generation. Is it possible, in the same moment, to be informed of this universal destruction, and not to wish for death ? This general mortality, which, to others, comes slowly, and by degrees, has to me, been instantaneous, the operation of a moment. Whilst secluded from society, I lived with myself only ; but

here I can neither live with myself, nor with this new race, to whom my anguish and despair appear only as a dream.'

9. The minister sympathized; he caused the old domestic to attend this unfortunate person, as he only, could talk to him of his family. This discourse was the single consolation which he received; for he shunned intercourse with the new race, born since he had been exiled from the world; and he passed his time in the midst of Paris, in the same solitude as he had done, whilst confined in a dungeon, for almost half a century. But the chagrin and mortification of meeting no person who could say to him, 'We were formerly known to each other,' soon put an end to his existence.

Androcles and the Lion.

1. ANDROCLEES was the slave of a proconsul of Africa. He had unfortunately been guilty of a crime for which he was sentenced to die. He, however found an opportunity of escape, which he effected at midnight; and fled into the deserts of Numidia. Wandering through a vast and trackless forest, his flesh torn by thorns and brambles, hungry, and exhausted with fatigue, he entered a cavern, which he accidentally discovered, and threw himself on the ground in despair.

2. He had not remained long in this situation, before he was roused by a dreadful noise, which he thought was the roar of some beast of prey. He started up in terrour, and with an intention to fly; but on advancing to the entrance of the cave, he beheld a prodigious lion, which entirely prevented a possibility of escape.

3. The unfortunate Androcles now believed his destruction inevitable; but, to his great astonishment, the beast approached him with a gentle pace, without any indication of enmity, or rage, uttering a mournful noise, as if he wanted some assistance. Androcles, who was naturally of a courageous disposition, immediately recovered firmness sufficient to examine his tremendous visitant. The lion, with a limping pace, approached him, and began immediately to lick the hand of Androcles, holding up a large and swelled paw. Acquiring still more fortitude from the gentle behaviour of the beast, he took hold of his paw, and perceived a very large thorn had penetrated deeply into the ball of the foot.

4. Androcles finding the lion receive this familiarity with the greatest satisfaction, he proceeded to extract the thorn, and afterwards, by a gentle compression, discharged a considerable quantity of matter, which had been the cause of much uneasi-

ness and pain. As soon as the lion found himself thus relieved, he began to express his joy and gratitude by jumping about like a young cat, by wagging his enormous tail, and licking the hands and feet of his surgeon. Nor were these demonstrations of kindness all he expressed.

5. He sallied forth in quest of prey, and brought home the produce of his chase, sharing it with his friend. In this savage state of hospitality, and frightful solitude, did Androcles live, during the space of several months. At length, wandering unguardedly in the woods, he met some soldiers, by whom he was apprehended, and conveyed a prisoner to his master.

6. The proconsul of Africa, was at that time collecting the largest lions that could be found, in order to send them as a present to Rome, for the purpose of furnishing a show to the people. The proconsul ordered that his refractory slave should be sent at the same time, and that he should be exposed to fight with one of the lions in the amphitheatre. A lion, for this savage exhibition, was kept several days without food; and when the destined moment arrived, the unfortunate man was exposed unarmed in the middle of a spacious area, enclosed on every side, around which many thousands of spectators had assembled to be amused by the mournful spectacle. At length a huge lion darted from his place of confinement, and advanced furiously towards the man.

7. All eyes were turned upon the destined victim, whose destruction was instantly expected. But the pity of the multitude was converted into astonishment, on beholding the lion crouch submissively at his feet, fawn on him like a faithful dog, and caress him as a long lost and dearly beloved friend. Androcles immediately discovered in the lion his old Numidian companion, and renewed his acquaintance with him. Their mutual congratulations were surprising.

8. The governour of the town was present, who beholding one of the fiercest and most unrelenting of animals forget his disposition, and become harmless and inoffensive, ordered Androcles to explain the unintelligible mystery. Androcles then related every circumstance of his adventures in the forest. Every one present was delighted with the story, and unanimously joined to entreat the governour to pardon the unhappy man, which he immediately granted, and directed also that the lion should be given up to him.

9. This story is said to have been related by Aulus Gellius, and extracted by him out of Dion Cassius, who saw the man leading the lion about the streets of Rome, the people repeat-

ing to each other, 'This is the lion who was the man's host ; this is the man who was the lion's physician.

Pocahontas.

1. PERHAPS those who are not particularly acquainted with the history of Virginia, may be ignorant that Pocahontas was the protectress of the English, and often screened them from the cruelty of her father. She was but twelve years old, when captain Smith, the bravest, the most intelligent, and the most humane of the first colonists, fell into the hands of the savages. He already understood their language, had traded with them several times, and often appeased the quarrels between the Europeans and them. Often had he been obliged also to fight them, and punish their perfidy.

2. At length, however, under the pretext of commerce, he was drawn into an ambush, and the only two companions who accompanied him, fell before his eyes ; but though alone, by his dexterity he extricated himself from the troop which surrounded him, until unfortunately imagining he could save himself by crossing a morass, he stuck fast, so that the savages, against whom he had no means of defending himself, at last took and bound him, and conducted him to Powhatan. The king was so proud of having captain Smith in his power, that he sent him in triumph to all the tributary princes, and ordered that he should be splendidly treated, till he returned to suffer that death which was prepared for him.

3. The fatal moment at last arrived. Captain Smith was laid upon the hearth of the savage king, and his head placed upon a large stone, to receive the stroke of death ; when Pocahontas, the youngest and darling daughter of Powhatan, threw herself upon his body, clasped him in her arms, and declared, that if the cruel sentence was executed, the first blow should fall on her. All savages (absolute sovereigns and tyrants not excepted) are invariably more affected by the tears of infancy, than the voice of humanity. Powhatan could not resist the tears and prayers of his daughter.

4. Captain Smith obtained his life, on condition of paying for his ransom a certain quantity of muskets, powder, and iron utensils ; but how were they to be obtained ? They would neither permit him to return to Jamestown, nor let the English know where he was, lest they should demand him sword in hand. Captain Smith, who was as sensible as courageous, said, that if Powhatan would permit one of his subjects to carry to Jamestown a leaf which he took from his pocket-book, he should find

under a tree at the day and hour appointed, all the articles demanded for his ransom. Powhatan consented; but without having much faith in his promises, believing it to be only an artifice of the captain to prolong his life. But he had written on the leaf a few lines, sufficient to give an account of his situation. The messenger returned. The king sent to the place fixed upon, and was greatly astonished to find every thing which had been demanded.

5. Powhatan could not conceive this mode of transmitting thoughts; and captain Smith was henceforth looked upon as a great magician, to whom they could not show too much respect. He left the savages in this opinion, and hastened to return home. Two or three years after, some fresh differences arising between them and the English; Powhatan, who no longer thought them sorcerers, but still feared their power, laid a horrid plan to get rid of them altogether. His project was to attack them in profound peace, and cut the throats of the whole colony.

6. At the appointed time of this intended conspiracy, Pocahontas took advantage of the obscurity of the night, and, in a terrible storm, which kept the savages in their tents, escaped from her father's house, advised the English to be in their guard, but conjured them to spare her family; to appear ignorant of the intelligence she had given, and terminate all their differences by a new treaty. It would be tedious to relate all the services which this angel of peace rendered to both nations. I shall only add, that the English, I know not from what motives, but certainly against all faith and equity, thought proper to carry her off. Long and bitterly did she deplore her fate; and the only consolation she had, was captain Smith, in whom she found a second father.

7. She was treated with great respect, and married to a planter by the name of Rolse, who soon after took her to England. This was in the reign of James the first; and it is said, that the monarch, pedantic and ridiculous in every point, was so infatuated with the prerogatives of royalty, that he expressed his displeasure, that one of his subjects should dare to marry the daughter even of a savage king. It will not perhaps be difficult to decide on this occasion, whether it was the savage king who derived honour from finding himself placed upon a level with the European prince, or the English monarch, who, by his pride and prejudices, reduced himself to a level with the chief of the savages.

8. Be that as it will, captain Smith, who had returned to London before the arrival of Pocahontas, was extremely happy

to see her again ; but dared not treat her with the same familiarity as at Jamestown. As soon as she saw him, she threw herself into his arms, calling him her father ; but finding that he neither returned her caresses with equal warmth, nor the endearing title of daughter, she turned aside her head and wept bitterly ; and it was a long time before they could obtain a single word from her. Captain Smith inquired several times what could be the cause of her affliction. ' What ? (said she,) did I not save thy life, in America ? When I was torn from the arms of my father, and conducted amongst thy friends, didst thou not promise to be a father to me ? Didst thou not assure me, that if I went into thy country, thou wouldst be my father, and that I should be thy daughter ? Thou hast deceived me ; and behold me now, here a stranger and an orphan.'

9. It was not difficult for the captain to make his peace with this charming creature, whom he tenderly loved. He presented her to several people of the first quality ; but he never dared to take her to court, from which, however, she received several favours. After a residence of several years in England, an example of virtue and piety, and attachment to her husband, she died, as she was on the point of embarking for America. She left an only son, who was married, and left none but daughters ; and from these are descended some of the principal characters in Virginia.

Parental Affection.

1. THE white bear of Greenland and Spitzbergen, is considerably larger than the brown bear of Europe, or the black bear of North America. This animal lives upon fish and seals, and is not only seen upon land, in the countries bordering on the North Pole, but often on floats of ice, several leagues at sea. The following relation is extracted from the ' Journal of a voyage for making discoveries towards the North Pole.'

2. Early in the morning, the man at the mast head gave notice that three bears were making their way very fast over the ice, and that they were directing their course towards the ship. They had probably been invited by the scent of the blubber of a sea-horse, killed a few days before, which the men had set on fire, and which was burning on the ice at the time of their approach. They proved to be a she bear and her two cubs ; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames, part of the flesh of the sea-horse that remained unconsumed, and eat it voraciously. The crew from the ship threw great pieces of the flesh of

the sea-horse, which they had still left upon the ice, which the old bear carried away singly, laid every piece before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was carrying away the last piece, they levelled their muskets at the cubs, and shot them both dead ; and in her retreat, they wounded the dam, but not mortally.

3. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast in the last moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the piece of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it down before them ; and, when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up : all this while it was pitiful to hear her moan.

4. When she found she could not stir them, she went off, and when at some distance, looked back and moaned ; and that not availing to entice them away, she returned, and smelling round them, began to lick their wounds. She went off a second time, as before ; and, having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and, with signs of inexpressible fondness, went round one, and round the other, pawing them, and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled her resentment at the murderers, which they returned with a volley of musket-balls. She fell between her cubs, and died licking their wounds.

5. Can you admire the maternal affection of the bear, and not feel in your heart the warmest emotions of gratitude for the stronger and more permanent tenderness you have so long experienced from your parents ? while, at the same time, you feel your displeasure arising towards those, who treat with wanton barbarity any of the brute creation.

The Venetian and Turk.

1. A VENETIAN ship having taken a number of the Turks prisoners, sold them according to their barbarous custom, to different persons in the city. One of those slaves, named Ibraim, lived near the house of a Venetian merchant, who was rich, and had an only son, who was about twelve years old. As he had occasion frequently to pass Ibraim, he would stop, and

look very earnestly at him. Ibraim observing in the little boy an appearance of benevolence and tenderness, was greatly pleased with him, and sought to have his company more frequently. The little boy took such a fancy to the slave, that he renewed his visits much oftener than he had done, and brought him presents for his relief and comfort. But though Ibraim appeared always to be pleased with the innocent caresses of his young friend, yet he observed Ibraim was very sorrowful sometimes, and even shed tears. Afflicted by the present appearance of grief and sorrow of heart, the little boy at length requested his father to make Ibraim happy if it was in his power.

2. The father, pleased with this instance of generosity in his son, determined to see the Turk himself, and inquire into the cause of his sadness. The next day he went to see him, and looking at him for some time, was struck with the mildness and Honesty of his countenance. He at length said to him, 'Art thou Ibraim, of whose courtesy and gentleness my little son has spoken to me?' 'I am the unfortunate Ibraim,' answered the Turk, 'who have been now three years a captive; during that space of time, this little boy is the only human being that seems to have felt any compassion for my sufferings; I must confess, therefore, he is the only object to which I am attached in this barbarous and inhospitable country; and night and morning I pray that Power, who is equally the God of the Turks and Christians, to grant him every blessing he deserves, and to preserve him from all the miseries I suffer.'

3. 'Indeed, Ibraim,' said the Venetian, 'he is much obliged to you, although, from his present circumstances, he does not appear much exposed to danger. Tell me in what I can assist you; for my son informs me, that he often finds you in sorrow and tears.' 'And is it strange,' said the Turk, 'that I should pine in silence, and be the prey of continual regret and sorrow, who am bereft of my liberty, the noblest gift of heaven?' 'And yet how many thousands of our nation,' said the Venetian, 'does yours retain in chains?' 'I have never been guilty of the inhuman practice of enslaving any of my fellow creatures,' replied the Turk; 'I have never increased my property by despoiling the Venetian merchants of theirs; for the cruelty of my countrymen I am not accountable, more than you are for the barbarity of yours.' A swelling tear started from his eye, and bedewed his manly cheek. Recollecting himself immediately, and smiting gently on his breast, he bowed with reverence, and said, 'God is good, and man must submit to his decrees.'

4. Affected with this appearance of manly fortitude, the mer-

chant said, 'Ibraim, I pity your sufferings, and perhaps I may be able to relieve you. What would you do to regain your liberty?' 'I would,' said he, 'meet every pain, and encounter every danger, that can appal the heart of man.' 'The means of your deliverance,' said the merchant, 'are certain, without so great a trial. I have in this city an inveterate enemy, who has offered me every insult and injury that malice could invent; but he is as brave as he is haughty, and I have never dared to resent them as they have deserved. Here, Ibraim, is the instrument of your deliverance; take this dagger; and when night has drawn her sable curtain over the city, go with me: avenge me of my adversary, and you shall be free.'

5. Indignant at the idea of being an assassin, he rejected the proposal with disdain; and raising his fettered arm as high as his chain would admit, he swore by the mighty prophet Mahomet, 'that he would not stoop to so vile a deed, to purchase the freedom of all his race.' The Venetian left him, adding, quite deliberately, 'You will think better of this, perhaps, by the next time I visit you.'

6. Returning the next day with his son, he accosted Ibraim mildly, telling him, that though he rejected his proposal before, he doubted not but he might now be convinced. 'Insult not the miserable,' interrupted Ibraim warmly, 'with proposals more shocking than the chains I wear. Know, Christian, that if thy religion permits such deeds, every true Mahometan views them with indignation. From this moment, therefore, let us break off all intercourse, and be for ever strangers to each other.' 'No,' answered the merchant, embracing him, 'Let us be more strongly united than ever! Pardon me this unnecessary trial of thy virtue. Mazzarino has a soul as averse to deeds of treachery and bloodshed as Ibraim himself. From this moment, generous man, thou art free; thy ransom is already paid, with no other obligation than that of remembering thy young and faithful friend; and perhaps, hereafter, when you see an unhappy Christian groaning in Turkish fetters, thy generosity may make you think of Venice.'

7. Language cannot paint the ecstasy of joy and gratitude, which Ibraim felt at intelligence so agreeable, but unexpected. It is unnecessary to repeat the many and warm expressions of gratitude, which he uttered as soon as the first tide of joy had so abated as to give him utterance. He was set free that very day, and Mazzarino put him on board a vessel bound to one of the Grecian islands, bade him an affectionate adieu, putting a purse of gold into his hand to bear his expenses, and wishing

him every blessing. Their prayers and benedictions were mutual ; for Ibraim regretted the separation from such a friend whose disinterested goodness had set him at liberty, and with tears and prayers bade him a long farewell.

8. About six months after this circumstance took place, on the morning of one of their Saint's days, as the family of the Venetian merchant was in profound sleep, his house was discovered to be on fire, and had nearly involved the whole in flames. Scarcely had the merchant been apprized of his danger in time to escape the awful conflagration ; and no sooner had he escaped with his servants who awoke him, than he inquired for his son. What a tumult of agony and despair rent his breast, when informed, that in the general consternation, he had been forgotten, and was now alone in an upper apartment of the house. He would have rushed headlong into the flames in a fruitless search for his son, had not his servants restrained him. He offered half his estate to the intrepid man who would save his son.

9. Tempted by the greatness of the reward, ladders were immediately raised, and several daring attempts were made by different persons, but were forced back by the violence of the flames. Upon the roof of the house the little boy now appeared with extended arms, imploring aid, and seemed devoted to inevitable destruction. The father, beholding the imploring son, and the certain fate that awaited him, sunk under the weight of the dreadful prospect, and became totally insensible. In this moment of horrid suspense, a man rushing through the crowd with a countenance indicating the most determined resolution, ascended a ladder, and was soon enveloped in a cloud of smoke. Lost to all appearance, the gazing multitude below supposed he must perish in the flames.

10. What, then, must have been their astonishment, when they beheld him issuing forth with the little boy in his arms, and descend the ladder, to revive the heart of an almost expiring parent ! Or what must have been his feelings, when he recovered his senses, at beholding in his own arms the darling of his heart, whom he had given up for lost ! Tenderly embracing him, he earnestly inquired for the man who had risked his own life to save his son. They showed him a man of noble stature, but meanly clad, covered with smoke, and scorched with heat, all at once declared he was the intrepid adventurer who had saved his son.

11. Mazzarino presenting him a purse of gold, requested his acceptance of that, till he could make good his promise, which ~~should be done~~ the next day. ' No,' replied the stranger, ' I

do not sell my blood. The pleasure of saving your son, is a reward greater than all your riches could give.' 'Generous man!' cried the merchant, 'thy voice, sure, is not strange to me! Is it Ibraim?' 'Yes,' exclaimed his son, throwing himself into the arms of his deliverer, 'it is my Ibraim!'

12. Nothing could exceed the astonishment and gratitude of Mazzarino, to behold the deliverer of his son in the person of Ibraim. Taking his benefactor with him to a house of his, in another part of the city, he inquired how he came into slavery a second time, and why he had not made him acquainted with his condition. 'That captivity which has given me an opportunity of showing that I was not altogether undeserving your kindness, and of preserving that dear youth, I shall ever reckon amongst the happiest events of my life,' replied the generous Turk. 'But,' replied he, 'I will relate to you the whole affair.'

13. 'I believe you never were made acquainted with the circumstance of my aged father being a sharer with me in my captivity. Taken together by your galleys, we were sold to different masters. Those tears of sorrow, which so attracted the notice of your generous little son, were shed on account of the hard fate of my aged sire; and no sooner was I set free by your unexampled bounty, than I went in search of the Christian who had made him a slave. Having found him, I offered myself in his stead, that he might go back, and let his declining sun set calm and serene in his own country, and amidst the tender care of surrounding friends.'

14. At length I prevailed on the Christian, by adding the purse of gold your bounty had supplied me with, to permit my father to go back in the vessel which was intended for me, without acquainting him with the means of his freedom. Since that time I have continued here a willing slave, to pay the debt of nature and of gratitude.'

15. Ibraim ceased. The Venetian expressed great astonishment at such elevation of mind; and pressed him to accept the offer of half his estate, and to spend the remainder of his days in Venice. Ibraim assured his friend, that what he had done was nothing more than the obligations of gratitude and friendship required; and therefore he must decline accepting any further recompense than that of reflecting, that he was not ungrateful.

16. The merchant, solicitous to make some returns worthy of so much greatness of soul, once more purchased his freedom, and freighted a ship on purpose to send him back to his own country. Most affectionately did he and his son embrace their

deliverer, and accompanying him to the ship, they once more bade a last adieu, remaining on shore until the ship lost itself under the horizon, and sending forward their ardent prayers for a safe and prosperous voyage.

17. Many years having now elapsed, during which time no intelligence had been received of Ibraim, the young Mazzarino had grown up, and become the most accomplished and amiable youth of his age and rank. Having some business in a maritime town at some distance, which required dispatch in getting thither, he embarked, with his father, on board a Venetian vessel going to that place. The winds favoured their views; they had gained more than half their voyage, with a fine prospect of securing their whole passage, when a Turkish corsair was suddenly discovered bearing down upon them; from which they soon found it would be impossible to escape.

18. Fear and consternation seized the greater part of the crew, and they soon gave all over for lost. But the young Mazzarino, drawing his sword, reproached them for their cowardice; and, by his manly courage and speeches, roused them to defend their liberties by one great effort. The corsair approached in awful silence, till within reach of the Venetian ship, when, on a sudden, the very heavens were rent by the noise of the artillery, and the whole atmosphere wrapt in smoke. Thrice did the Turks attempt to board the Venetian ship: as often were they repulsed by the well-timed firmness of young Mazzarino, and the crew, inspired by his courage.— Having lost many of their men, and seeing no prospect of carrying their point, the Turks began to draw off, and would have left the Venetians to pursue their voyage, had not two other ships of their own nation that instant made their appearance, bearing down towards them with great swiftness.

19. Upon their near approach, the Venetians, seeing no possibility of escape, and that resistance would be useless, gave the sign for surrendering the ship, and soon saw themselves deprived of liberty, and loaded with irons. In this situation were they carried to Tunis, where they were brought forth and exposed in the public market for slaves. One after another of their companions were chosen out, according to their strength and vigour, and sold to different masters. A Turk of uncommon dignity in his figure and manners, at length came towards the captives, surveying them with compassion and tenderness, applied to the captain for young Mazzarino, and inquired the price of him.

20. The captain set a much higher price upon him, than he

had done upon any of the others. The gentleman, a little surprised at the exorbitant sum, asked the reason of this great distinction. The captain replied, that he had animated the Christians to the desperate resistance they had made, and had been the occasion of most of the damage they had sustained, and he was now determined to make him repay some of it, or he would gratify his revenge, by seeing him drudge for life in his victorious galley. All this time had the young Mazzarino fixed his eyes in a dumb silence on the ground ; and now lifting them up, beheld, in the person who was talking with the captain, the manly and open countenance of Ibraim.

21. Mazzarino cried, ' O ! my friend Ibraim.' No less astonished was the Turk, to find in the person of the captive his former companion and friend. He embraced him with the transports of a parent who unexpectedly recovers a long lost child. But when Ibraim found that his Venetian benefactor and deliverer was among the captives, he could no longer restrain the violence of his feelings ; he burst into a flood of tears and sorrow for the misfortune of his friend : but recovering himself, exclaimed, with uplifted hands, ' Blessed be that Providence which has made me the instrument of safety to my former benefactor.'

22. Being informed where he should find him, he instantly repaired to the part of the market where old Mazzarino stood waiting his fate in manly but silent despair. They were immediately known to each other. Their first interview was obstructed by the fulness of their joy. As soon as he was able, the Turk hailed him, friend, benefactor, and every endearing name which friendship and gratitude could inspire ; ordered his chains instantly to be taken off, and conducted both the father and son to his own magnificent house in the city.

23. After some preliminary conversation upon their mutual fortunes, by which they were again brought to see each other in their present condition, Ibraim informed him, that soon after their goodness had restored him to his own country, he accepted a command in the Turkish armies, and having the good fortune to distinguish himself upon several occasions, he had gradually been promoted, through various offices, to the dignity of Bashaw of Tunis. ' Since I have enjoyed this post,' added he, ' there is nothing which I find in it so agreeable as the power it gives me of alleviating the misfortunes of those unhappy Christians who are taken prisoners by our corsairs.'

24. Whenever a ship arrives, which brings with it any of those sufferers, I constantly wait the markets, and redeem a

certain number of captives, whom I restore to liberty ; and gracious Allah has shown, that he approves of these faint endeavours to discharge the sacred duties of gratitude for my own redemption, by putting it in my power to serve the best and dearest of men.'

25. After having passed about ten days in the house of Ibraim, in the most agreeable manner, Mazzarino and his son were embarked on board of a ship bound to Venice. Ibraim dismissed them with great reluctance, but with many embraces ; and ordered a chosen party of his own guards to conduct them on board their vessel. Their joy was greatly increased, when, on their arrival at the ship, they found that the generosity of Ibraim had not been confined to themselves, but that the ship which had been taken, with all the crew, were redeemed, and restored to freedom. Mazzarino and his son embarked, and after a prosperous voyage, arrived safely in their country, where they lived many years, respected and esteemed, continually mindful of the vicissitudes of life, and attentive to discharge their duties to their fellow-creatures.

A Generous Mind.

Ever charming, ever new,
When will the landscape tire the view !
The fountain's fall, the river's flow,
The woody vallies, warm and low ;
The windy summit, wild and high,
Roughly rushing on the sky ;
The pleasant seat, the ruin'd tower,
The naked rock, the shady bower :
The town and village, dome and farm ;
Each gives each a double charm.

1. ALEXIS was repeating these lines to Euphronius, who was reclining upon a seat in one of his fields, enjoying the real beauties of nature which the poet describes. The evening was serene, and the landscape appeared in all the gay attire of light and shade. ' A man of lively imagination,' said Euphronius, ' has a property in every thing which he sees : and you may now conceive yourself to be the proprietor of the vast expanse around us ; and exult in the happiness of myriads of living creatures, who inhabit the woods, the lawns, and the mountains, which present themselves to our view.'

2. The house, garden, and pleasure grounds of Eugenie formed a part of the prospect : and Alexis expressed a jocular wish, that he had more than an imaginary property in those possessions. ' Banish the ungenerous desire,' said Euphronius ;

‘ for if you indulge such emotions as these, your heart will soon become a prey to envy and discontent. Enjoy, with gratitude, the blessings which you have received from the liberal hand of Providence ; increase them if you can with honour and credit, by a diligent attention to the business for which you are designed ; and though your own cup may be filled, rejoice that your neighbour’s overflows with plenty. Honour the abilities, and emulate the virtues of Eugenio : but repine not that he is wiser, richer, or more powerful than yourself. His fortune is expended in acts of humanity, generosity, and hospitality. His superior talents are applied to the instruction of his children ; to the assistance of his friends ; to the encouragement of agriculture, and of every useful art ; and to support the cause of liberty, and the rights of mankind. And his power is exerted to punish the guilty, to protect the innocent, to reward the good, and to distribute justice, with an equal hand, to all. I feel the affection of a brother for Eugenio ; and esteem myself singularly happy in his friendship.’

Insolent Deportment Reproved.

1. SACCHARISSA was about fifteen years of age. Nature had given her a high spirit, and education had fostered it into pride and haughtiness. This temper was displayed in every little competition, which she had with her companions. She could not brook the least opposition from those whom she regarded as her inferiours ; and, if they did not instantly submit to her inclination, she assumed all her airs of dignity, and treated them with the most supercilious contempt. She domineered over her father’s servants ; always commanding their good offices with the voice of authority, disdaining the gentler language of request. Euphronius was one day walking with her, when the gardener brought her a nosegay, which she had ordered him to collect.

2. ‘ Blockhead !’ she cried, as he delivered it to her, ‘ what strange flowers you have chosen, and how awkwardly you have put them together !’ ‘ Blame not the man with so much harshness,’ said Euphronius, ‘ because his taste is different from yours ! He meant to please you ; and his good intention merits your thanks, and not your censure.’ ‘ Thanks !’ replied Saccharissa, scornfully, ‘ he is paid for his services, and it is his duty to perform them.’ ‘ And if he does perform them he acquits himself of his duty,’ returned Euphronius. ‘ The obligation is fulfilled on his side ; and you have no more right to upbraid him for executing your orders according to his best ability.’

than he has to claim from your father, more wages than were covenanted to be given him.'

3. 'But he is a poor dependent,' said Sacharissa. 'And earns a livelihood,' answered Euphronius, 'the just price of his labour: and if he receives nothing farther from your hands, the account is balanced between you. But a generous person compassionates the lot of those, who are obliged to toil for his benefit or gratification. He lightens their burdens; treats them with kindness and affection; studies to promote their interest and happiness; and, as much as possible, conceals from them their servitude, and his superiority.'

4. 'On the distinctions of rank and fortune he does not set too high a value; and though the circumstances of life require, that there should be hewers of wood, and drawers of water, yet he forgets not that mankind are by nature equal; all being the offspring of God, the subjects of his moral government, and joint heirs of immortality. A conduct directed by such principles, gives a master claims which no money can purchase, no labour can repay. His affection can only be compensated by love; his kindness by gratitude, and his cordiality by the service of the heart.'

Monition to Parents.

1. It is to be wished, that parents would consider what a variety of circumstances tend to render the evil reports of their children, respecting their teachers, false and exaggerated. They judge hastily, partially, imperfectly, and improperly, from the natural defects and weakness of their age. * They, likewise, too often intentionally misrepresent things. They hate those who restrain them; they feel resentment for correction, although inflicted for the basest misconduct; they love change; they love idleness, and the indulgences of their home.

2. Like all human creatures, they are apt not to know when they are well treated, and to complain. Let parents then consider these things impartially, and be cautious of aspersing the character, and disturbing the happiness of those who may probably deserve thanks rather than ill usage; whose office is at best full of care and anxiety; and when it is interrupted by the injudicious interference or complaints of the parents, becomes intolerably burdensome. If a parent suspect their confidence to have been misplaced, it is best to withdraw it immediately, without altercation and without reproaches.

3. It would also be an excellent method of consulting their own peace, and the welfare of their other scholars, if preceptors made a rule to exclude from their schools the children of those

parents who are unjustly discontented. I have often heard old and experienced instructors declare, that the whole business of managing a large school, and training the pupils to learning and virtue, was nothing in comparison with the trouble which was given by whimsical, ignorant, and discontented parents.

Arachne and Melissa.

1. A good temper is one of the principal ingredients of happiness. This, it will be said, is the work of nature, and must be born with us ; and so, in a good measure, it is ; yet it may be acquired by art, and improved by culture. Almost every object that attracts our notice, has a bright and a dark side ; and he that habituates himself to look at the displeasing side, will sour his disposition, and consequently impair his happiness ; while he who beholds it on the bright side, insensibly meliorates his temper ; and, by this means, improves his own happiness, and the happiness of all about him.

2. Arachne and Melissa are two friends. They are alike in birth, fortune, education, and accomplishments. They were originally alike in temper too ; but by different management, are grown the reverse of each other. Arachne has accustomed herself to look only on the dark side of every object. If a new literary work makes its appearance with a thousand beauties, and but one or two blemishes, she slightly skims over the passages, that should give her pleasure, and dwells upon those only that fill her with dislike. If you show her an excellent portrait, she looks at some part of the drapery, that has been neglected, or to a hand, or a finger which has been left unfinished.

3. Her garden is a very beautiful one, and kept with great neatness and elegance ; but if you take a walk with her into it, she talks to you of nothing but blights and storms, of snails and caterpillars, and how impossible it is to keep it from the litter of falling leaves, and worm casts. If you sit down in one of her temples, to enjoy a delightful prospect, she observes to you that there is too much wood or too little water ; that the day is too sunny, or too gloomy ; that it is sultry or windy ; and finishes with a long harangue upon the wretchedness of our climate. When you return with her to the company, in hopes of a little cheerful conversation, she casts a gloom over all, by giving you the history of her own bad health, or of some melancholy accident that has befallen one of her children. Thus she insensibly sinks her own spirits, and the spirits of all around her ; and at last discovers, she knows not why, that her friends are grave.

4. Melissa is the reverse of all this. By habituating herself to look on the bright side of objects, she preserves a perpetual cheerfulness in herself, which, by a kind of happy contagion, she communicates to all about her. If any misfortune has befallen her, she considers that it might have been worse, and is thankful to Providence for an escape. She rejoices in solitude, as it gives her an opportunity of knowing herself; and in society, because she communicates the happiness she enjoys. She opposes every man's failings to his virtues, and can find out something to cherish and applaud in the very worst of her acquaintance. She opens every book with a desire to be entertained or instructed, and, therefore, seldom misses what she looks for. Walk with her, though it be but on a heath or a common, and she will discover numberless beauties, unobserved before, in the hills, the dales, the brooms, brakes, and the variegated flowers of weeds and poppies. She enjoys every change of weather, and of season, as bringing with it some advantages of health or convenience.

5. In conversation, you never hear her repeating her own grievances, or those of her neighbours, or (what is worst of all) their faults and imperfections. If any thing of the latter kind be mentioned in her hearing, she has the address to turn it into entertainment, by changing the most odious railing into a pleasant raillery. Thus Melissa, like the bee, gathers honey from every weed: while Arachne, like the spider, sucks poison from the fairest flowers. The consequence is, that of two tempers, once very nearly allied, the one is forever sour and dissatisfied, the other always pleased and cheerful; the one spreads a universal gloom, the other a continual sunshine.

To Parents.

1. To you, who are parents, nature itself has given a tender concern for your children's welfare as your own; and reminds you justly, that, as you have brought them into the dangers of life, your business is to provide that they get well through them. Now, the only provision commonly attended to, of wealth and honours, can never produce happiness, unless the mind, on which all depends, be taught to enjoy them properly. Fortune, without this, will but lead them to more abandoned sallies of extravagance, and expose them to more public censure. Education, then, is the great care with which you are entrusted; scarcely more for their sakes than your own. You may be negligent of your son's instruction, but it is on you, as well as *himself*, that his ignorance and contemptibleness will bring both

reproach and inconvenience. You may be regardless of his morals ; but you may be the person who will at last most severely feel the want of them.

2. You may be indifferent about his religion ; but remember, dutifulness to you is one great principle of religion, and unless you promote such habits, by cultivating them in him, you may bitterly repent the omission when too late, and die miserable on his account, whom timely care would have made your joy and comfort. Therefore, in a case of such moment, let no false shame nor favourite passion prevail over you, but 'give your hearts wholly to the Lord who made you.'

3. Lay the foundation of your lives here on the firm ground of Christian faith ; and build upon it whatever is just and good, worthy and noble, till the structure be complete in moral beauty. The world, into which your children are entering, lies in wait for them with a variety of temptations. Unfavourable sentiments of religion will soon be suggested to them, and all the snares of luxury, false honour, and interest, spread in their way, which, with most of their rank, are too successful, and to many, fatal.

4. Happy the few, who, in any part of life, become sensible of their errors, and with painful resolution, tread back the wrong steps which they have taken ! But happiest of men is he, who, by an even course of right conduct, from the first, as far as human frailty permits, has at once avoided the miseries of sin, the sorrows of repentance, and the difficulties of virtue ; who not only can think of his present state with composure, but reflect on his past behaviour with thankful approbation ; and look forward with unmixed joy to that important future hour, when he shall appear before God, and humbly offer to Him a whole life spent in his service.

Youth, the proper season for gaining Knowledge.

1. THE duty which young people owe to their instructors, cannot be better shown than in the effect which the instructions they receive have upon them. They would do well, therefore, to consider the advantages of an early attention to these two things, both of great importance, knowledge and religion.

2. The great use of knowledge, in all its various branches, is to free the mind from the prejudices of ignorance ; and to give it juster and more enlarged conceptions than are the mere growth of rude nature. By reading, we add the experience of others to our own. It is the improvement of the mind chiefly, that makes the difference between man and man, and gives one man a real superiority over another.

3. Besides, the mind must be employed. The lower orders of men have their attention much engrossed by those employments, in which the necessities of life engage them : and it is happy that they have. Labour stands in the room of education ; and fills up those vacancies of mind, which, in a state of idleness, would be engrossed by vice. And if they who have more leisure do not substitute something in the room of this, their minds also will become the prey of vice ; and the more so, as they have the means to indulge it more in their power. It is an undoubted truth, that one vice indulged, introduces others ; and that each succeeding vice becomes more depraved. If, then, the mind must be employed, what can fill up its vacuities more rationally than the acquisition of knowledge ? But, however necessary to us knowledge may be, religion, we know, is infinitely more so. The one adorns a man, and gives him, it is true, superiority and rank in life ; but the other is absolutely essential to his happiness.

4. In the midst of youth, health, and abundance, the world is apt to appear a very gay and pleasing scene ; it engages our desires ; and, in a degree, satisfies them also. But it is wisdom to consider, that a time will come, when youth, health, and fortune, will all fail us : and if disappointment and vexation do not ~~our~~ our taste for pleasure, at least, sickness and infirmities will destroy it. In these gloomy seasons, and, above all, at the approach of death, what will become of us without religion ? When this world fails, where shall we fly, if we expect no refuge in another ? Without holy hope in God, and resignation to his will, and trust in him for deliverance, what is there that can secure us against the evils of life ?

5. The great utility, therefore, of knowledge and religion, being thus apparent, it is highly incumbent upon us to pay a studious attention to them in our youth. If we do not, it is more than probable that we shall never do it ; that we shall grow old in ignorance, by neglecting the one ; and old in vice, by neglecting the other.

6. For improvement in knowledge, youth is certainly the fittest season. The mind is then ready to receive any impression. It is free from all that care and attention which, in riper age, the affairs of life bring with them. The memory too is stronger, and better able to acquire the rudiments of knowledge ; and as the mind is then void of ideas, it is more suited to those parts of learning which are conversant in words. Besides, there are sometimes in youth a modesty and docility, which, in advanced years, if those years especially have been left a prey to igno-

nance, become self-sufficiency and prejudice ; and these effectually bar up all the inlets to knowledge. But, above all, unless habits of attention and application are early gained, we shall scarcely acquire them afterwards. The inconsiderate youth seldom reflects upon this, nor knows his loss, till he knows also that it cannot be retrieved.

7. Nor is youth more the season to acquire knowledge, than to form religious habits. It is a great point to get habit on the side of virtue : it will make every thing smooth and easy. The earliest principles are generally the most lasting ; and those of a religious cast are seldom wholly lost. Though the temptations of the world may, now and then, draw the well principled youth aside ; yet his principles being continually at war with his practice, there is hope, that in the end the better part may overcome the worse, and bring on a reformation : whereas he, who has suffered habits of vice to get possession of his youth, has little chance of being brought back to a sense of religion and virtue.

8. There are persons, who would restrain youth from imbibing any religious principles, till they can judge for themselves ; lest they should imbibe prejudice for truth. But why should not the same caution be used in sciences also, and the minds of youth left void of all impressions ! The experiment, I fear, in both cases, would be dangerous. If the mind were left uncultivated during so long a period, though nothing else should find entrance, vice certainly would ; and it would make the larger shoots, as the soil would be vacant. It would be better that young persons receive knowledge and religion mixed with error, than none at all. For when the mind comes to reflect, it may deposit its prejudices by degrees, and get right at last : but in a state of stagnation it will infallibly become foul.

9. To conclude, our youth bears some proportion to our more advanced life, as this world does to the next. In this life we must form and cultivate those habits of virtue, which will qualify us for a better state. If we neglect them here, and contract habits of an opposite kind, instead of gaining that exalted state, which is promised to our improvement, we shall of course sink into that state, which is adapted to the habits we have formed.

10. Exactly thus is youth introductory to manhood ; to which it is, properly speaking, a state of preparation. During this season, we must qualify ourselves for the parts we are to act hereafter. In manhood we bear the fruit, which has in youth been planted. If we have sauntered away our youth, we must expect to be ignorant men. If indolence and inattention have

taken an early possession of us, they will probably increase as we advance in life ; and make us a burden to ourselves, and useless to society. If again we suffer ourselves to be misled by vicious inclinations, they will daily get new strength, and end in dissolute lives. But if we cultivate our minds in youth, attain habits of attention and industry, of virtue and sobriety, we shall find ourselves well prepared to act our future parts in life ; and what, above all things, ought to be our care, by gaining this command over ourselves, we shall be more able, as we get forward in the world, to resist every new temptation, as soon as it appears.

Execution of Cranmer.

1. **QUEEN MARY** determined to bring Cranmer, whom she had long detained in prison, to punishment ; and in order more fully to satiate her vengeance, she resolved to punish him for heresy, rather than for treason. He was cited by the Pope to stand his trial at Rome ; and, though he was known to be kept in close custody at Oxford, he was, upon his not appearing, condemned as contumacious. Bonner, Bishop of London, and Thirleby, bishop of Ely, were sent to degrade him ; and the former executed the melancholy ceremony, with all the joy and exultation which suited his savage nature. The implacable spirit of the Queen, not satisfied with the future misery of Cranmer, which she believed inevitable, and with the execution of that dreadful sentence to which he was condemned, prompted her also to seek the ruin of his honour, and the infamy of his name. Persons were employed to attack him, not in the way of disputation, against which he was sufficiently armed, but by flattery, insinuation, and address ; by representing the dignities to which his character still entitled him, if he would merit them by a recantation ; by giving him hopes of long enjoying those powerful friends, whom his beneficent disposition had attached to him, during the course of his prosperity. .

2. Overcome by the fond love of life ; terrified by the prospect of those tortures which awaited him ; he allowed, in an unguarded hour, the sentiments of nature to prevail over his resolution, and agreed to subscribe the doctrines of the papal supremacy, and of real presence. The court, equally perfidious and cruel, was determined that this recantation should avail him nothing ; and sent orders that he should be required to acknowledge his error in church, before the whole people ; and that he should thence be immediately carried to execution.

3. Cranmer, whether he had received a secret intimation of

their design, or had repented of his weakness, surprised the audience by a contrary declaration. He said that he was well apprised of the obedience which he owed to his sovereign and the laws ; but that his duty extended no farther than to submit patiently to their commands ; and to bear, without resistance, whatever hardships they should impose upon him ; that a superior duty, the duty which he owed to his Maker, obliged him to speak truth on all occasions ; and not to relinquish by a base denial, the holy doctrine which the Supreme Being had revealed to mankind ; that there was one miscarriage in his life, of which, above all others, he severely repented ; the insincere declaration of faith, to which he had the weakness to consent, and which the fear of death alone had extorted from him : that he took this opportunity of atoning for his error, by a sincere and open recantation ; and was willing to seal with his blood, that doctrine which he firmly believed to be communicated from heaven ; and that, as his hand had erred by betraying his heart, it should first be punished by a severe but just doom, and should first pay the forfeit of its offences.

4. He was then led to the stake, amidst the insults of his enemies : and having now summoned up all the force of his mind, he bore their scorn, as well as the torture of his punishment, with singular fortitude. He stretched out his hand, and without betraying, either by his countenance or motions, the least sign of weakness, or even of feeling, he held it in the flames till it was entirely consumed. His thoughts seemed wholly occupied with reflections on his former fault, and he called aloud several times, ' This hand has offended.' Satisfied with that atonement, he then discovered a serenity in his countenance ; and when the fire attacked his body, he seemed to be quite insensible of his outward sufferings, and by the force of hope and resolution, to have collected his mind, altogether within itself, and to repel the fury of the flames. He was undoubtedly a man of merit ; possessed of learning and capacity, and adorned with candour, sincerity, and beneficence, and all those virtues which were fitted to render him useful and amiable in society.

The Spaniard and Peruvian.

1. DON PEDRO MENDEZ was a Spaniard of noble extraction ; but the extravagance of his progenitor had rendered him incapable of supporting himself in the rank to which he was entitled by birth. Whether it be from pride or sentiment, it is certainly mortifying for a man to walk as a stranger through

those estates which formerly belonged to his family, and which he himself might, or ought to have possessed.

2. This, with other causes of chagrin, which he daily experienced, determined him to leave Spain. The resource, in those cases, is generally to repair to America; and his remaining friends procured him an establishment at Lima, that was not only lucrative in itself, but afforded him great opportunities of trading to the Manillas from Acapulco, and to Europe by means of the galleons, which sailed between Lima and Old Spain.

3. In a few years after his arrival in Peru, he found himself in a very affluent and desirable situation. The income which arose from his office and mercantile pursuits, was quite sufficient to defray the charges of living in a sumptuous and magnificent style, and by which he enjoyed all the pleasures that a country, favoured by the most powerful influences of the sun, can afford.

4. For this purpose, he bought an elegant villa near the city of Cruso, about 180 miles from Lima, to which he frequently retired. It was situated on a plain, that, by a gentle descent to the westward, terminated on the banks of the lake Titicaca. To the eastward, at five miles distance, was seen part of the chain of lofty mountains which is called the Andes; and the intervening space was filled by lofty woods, with plains between, so disposed as to make a very picturesque appearance. This district was perfectly adapted, either for the diversion of shooting, or other pleasures of contemplation; and here Mendez usually amused himself with one or the other, as inclination prompted him.

5. An illiberal prejudice has, in too many instances, fixed upon nations the odium which the crimes of individuals have merited. The Spaniards are said to be cruel, because a set of wretches, whose vices had rendered their fortunes desperate in Europe, were banished upon a kind of forlorn expedition, to make discoveries upon a new continent.

6. The event surpassed expectation; and those men, whom the fear of punishment had not kept within bounds, when in Europe, did not scruple in America to commit the most horrid crimes. But they perpetrated these crimes not more or less because they were Spaniards, but because they were bad men. Had they been Englishmen, who is there so hardy as to pretend that they would have been more humane? It is a degradation from human nature to say, that a cruel, perfidious, or an unprincipled nation exists; and the case is sufficiently deplorable,

when we are obliged to confess, that in all nations there are too many individuals who deserve those epithets.

7. The seeds of humanity and good sense were so strongly implanted in the mind of Mendez, that neither example nor argument could prevail on him to look upon slaves in any other light than as men ; and, as men in misfortune, he concluded they had a right to his attention and regard. Sentiments like these could not fail of producing their effect. With pleasure he saw that those poor people, whom fortune had placed under his command, were possessed of hearts capable of glowing with the sincerest gratitude for the smallest indulgence—indulgences which their hard lot had taught them how to value ; and they, on the contrary, inured to and expecting severe usage, almost adored the man who treated them in so different a manner, and whose benevolence seemed to be interested in all their little concerns.

8. Love and gratitude wrought more powerfully among his slaves, than the fear of punishment ever does among those who are subjected to masters less intelligent and humane. No punishment was ever heard of amongst them but one, and that appeared so dreadful, that it was more than sufficient to keep the most refractory in awe. This was no less than a dismissal from his service ; and they who were incapable of judging of any thing else, could yet readily perceive the disadvantage of exchanging his service for that of another.

9. Mendez had occasion to increase the number of his slaves : he repaired to the usual market at Lima, purchased as many as he intended, and was passing by the rest, when he heard the strokes of a whip at a small distance. He turned and observed a Spaniard who was severely lashing a Peruvian, who seemed to be between fifty and sixty years of age. This sight, though afflicting to Mendez, was too common to have engaged his particular attention, if the behaviour of the sufferer had not been too remarkable to be overlooked.

10. He regarded his tormentor with a kind of fixed contempt, that seemed to absorb his other ideas, and, at least to appearance, rendered him insensible even of pain. 'My friend,' said Mendez to the Spaniard, 'what has the man done, that you must punish him in the market-place ?' 'He will not acknowledge me his master,' replied the Spaniard, overbeaten with rage, and the diabolical exercise he had been at, 'he does not deserve to live. I will let you know,' continued he, turning to the slave, whose calm intrepidity added fuel to his passion, 'I will let you know that all men

were not born free, and that dogs like you ought to rejoice to serve.'

11. The slave took no other notice than by a smile, so sarcastic, that the Spaniard could not but feel his inferiority to the very man whom he was loading with injuries. 'Is he to be sold?' demanded Mendez—'Yes, if any body will buy him,' replied the other, 'but he so contrives to give such saucy and impertinent answers to all who speak to him, that though I have brought him here three successive market days, I stand no more chance of selling him than at first.' 'What are his faults,' demanded Mendez, 'that you are so particularly intent upon selling him?' 'Why, to tell you the truth,' answered the Spaniard, 'he is a very good slave, and can do very well if he will; but he is not broke to servitude and slavery yet, and I do not like the trouble, that is all; so, if you like him, you shall have him a bargain.'

12. Mendez then accosted the slave, and asked him if he was willing to serve him. 'To serve you!' replied the slave, in a tone in which surprise and derision were united; 'are you willing to serve me? God and nature have made us equal: why should I become your slave? I must submit to force; but never, never will I consent to serve the detested race of those who overthrew the Incas, my progenitors. Oh, Atabalipa! and ye immortal shades who now reside in bliss with the sun your father, hear me, ye renowned spirits! I pant to be with you, that I may see in the Book of Fate the plagues, the ten-fold curses, that are preparing for the perfidious and blood-thirsty Spaniards! May the swift vengeance of heaven overtake them, and exterminate the devoted race!'

13. Mendez shuddered with horror at his imprecation, but, notwithstanding, interrupted him. 'If, as you say, you must submit to force, you must consent that the man who calls himself your master, do transfer his right to me. Perhaps the change may be to your advantage; worse it can scarcely be.' So saying, he paid the Spaniard his demand, and delivered Harmona, for that was the name of the slave, in charge to his servants, to be taken home among his other servants.

14. Mendez dined that day at the Viceroy's, and stayed rather late; but the next morning he ordered Harmona to be brought to him. He entered, and Mendez commanded his servants to retire. 'Harmona,' said he, 'I was yesterday apprized of your unhappy fortune, by a gentleman at the Viceroy's, who informed me that you were the chief of a party of

Indians at war with us, and that your company had been ~~taken~~ prisoners, and publicly sold.

15. I have long been of opinion that, by mild methods, your clans might be brought to think better of the Spaniards in general, and that a mutual treaty of amity would tend much to promote the welfare of both nations. But private opinion, and private influence, can avail but little against general customs and prejudices, however ill-founded : yet, though I can but little promote the general good, it is a pleasure, a happiness to me, when an opportunity occurs of alleviating the distresses of particulars. From this instant you are free. Consider yourself as no longer in slavery.'

16. Description is unequal to the task of conveying an adequate idea of Harmona's look and appearance, while Mendez was speaking. He seemed the statue of amazement ; and when Mendez was silent, he appeared as if he had just awoke from a dream. ' Is it possible,' exclaimed he, the tear of affection stealing down his cheek, ' is it possible that a Spaniard can think and feel for the woes of a Peruvian ? Have they sympathetic hearts ? Ah, no ! it cannot be ! Heaven, to show that nothing is beyond its power, has formed one benevolent and humane ! Forgive me, then, ye illustrious shades ! ye mighty dead ! if I forget your wrongs, and love that one Spaniard !'

17. ' Hear me, Harmona,' interrupted Mendez, ' mankind is every where the same ; the bad are intermixed with the good, and their number is but too considerable ; yet we are not thence to conclude that all are bad. It was unhappy for Peru and Mexico, that the Spaniards who conquered them, were destitute of humanity ; but, believe me, the rest of the nation hold them in detestation and abhorrence ; lay aside your prejudices, and permit me to assure you, that there are hundreds amongst us, who would be glad to do you that good office you so much admire in me.'

18. The mind of the Peruvian was open to conviction, and he acquiesced in the sentiments of Mendez. He staid at Lima a short time, and then became impatient to return to his own country. Mendez offered to provide him with conveniences for the journey, but he would accept of nothing more than a Peruvian habit, with a fowling piece and some ammunition. ' Farewell !' said he, taking his benefactor by the hand, ' I shall never see you again, but I shall always remember you with love and gratitude. The infants of our nation shall lisp your name, and it shall be repeated to our venerable fathers, when we sacrifice at the Rock of Morsan.' He parted, with a heart sur-

charged with affection, and left Mendez to the enjoyment of that satisfaction, which arises from the exercise of virtue.

19. At the beginning of the following year, Mendez was at his country house near Cusco. One morning, as he was riding alone through the vast tract of wood, which covers the foot of the Andes, he strayed beyond his usual limits, and found himself in a grove, the beauty of which enchanted him. The eye was captivated with a profusion of vivid plants, unknown to colder climates : the orange, plantain, and the beauteous anana, diffused an enlivening fragrance ; and at a distance, through the trees, appeared a cascade, which, after foaming over a rocky descent, was precipitated into a lake below. The sublime and beautiful were united in this pleasing scene, and Mendez felt his affection expand to the immense Author of Nature. That animating enthusiasm of which great minds alone are capable, that admits the soul as it were, into an immediate converse with the Deity, had taken possession of his faculties.

O thou, immortal source of loveliness,
How shall I speak thy praise ! thou great perfection !
How infinite ! beyond that narrow grasp
Of all created being—The universe,
The vast expanded frame of animation,
All, all united, never can express
Thy boundless attributes ! For thou thyself,
Thou only know'st, and canst declare thy praise !

20. As Mendez repeated these lines, ten armed Peruvians rushed out of a thicket and seized him. They immediately killed his mule, and threw the carcass into the lake ; and after tying the hands of Mendez, they led him away in triumph, through a variety of passes, into the inmost recesses of the mountains. They travelled till evening, when they at length arrived at a cultivated plain of about four leagues in circumference, which was quite environed with lofty mountains. The tribes came forth to meet them. They testified their joy at an accident which afforded a captive Spaniard to sacrifice at the tomb of Quimato. They led him with shouts and clamours to their temple. It was a rude edifice, built with stones of an enormous magnitude. The unhappy Mendez was stretched upon the altar ; and the priest, with a ferocious and malignant joy, prepared the fatal knife.

21. ' Wretch !' said the hoary murderer, ' now shalt thou feel some of those intolerable pangs which thy accursed race have inflicted on the children of the sun ; now shall thy sinews shrink from the scorching flames, and thy flesh quiver beneath

the deep inflicted wound of the sharp flint : and oh, ye murdered heroes of Peru, ye illustrious descendants of our holy Incas, regard propitious this instance of remembrance we pay to your sufferings and wrongs ! Teach me, for ye have wofully experienced, to torture this dæmon, this Spaniard : inspire me with tenfold hatred and revenge, that I may make a sacrifice grateful to your souls, and worthy the injuries ye have patiently endured.'

22. The cry of revenge ran through the multitude. The very children caught the wild anguish and enmity of their parents, whilst the priest renewed the memory of their forefathers, and only waited his signal with their brands to kindle the devouring flame.

23. And now an awful silence reigned through the crowd ; the mothers held up their babes to behold the blood of the Spaniard sprinkled on the walls of their temple : the arm of the executioner was raised ; nay it was even descending, when a voice, in the piercing accents of distress, broke through the stillness of the people, and cried, ' Stop, Yepedo ! rash man, forbear ! ' It was the voice of Harmona, the voice of their chief. He had heard the shouts of the Peruvians : he hastened to discover the cause. He rejoiced to see a Spaniard extended on the altar of Morsan, and ran to assist at the sacrifice. He approached—he started—he beheld the face of Mendez his benefactor, his deliverer, and his soul sunk within at his danger. ' Stop ! ' he cried, ' Yepedo ! rash man, forbear ! ' and flung his intervening body to shelter his extended, beloved friend.

24. Who can describe the visage of Harmona, when he raised the rescued Mendez from the earth ! Who can tell the gratitude of the Peruvians, when he gave him to them as his deliverer from the rude hands of tyranny, and from the disgraceful whip ! ' It is Mendez,' said Harmona, ' my brethren, it is my friend, the friend of man, and of the Peruvians ! He delivered me from bondage, and from death, and sent me to my kindred and my people.'

25. The name of Mendez, the deliverer of Harmona, was known among the tribes ; they were struck with horror at the murderous act of ingratitude they had almost perpetrated ; they fell prostrate at his feet, and with wild anguish begged his forgiveness : they rose, admired, loved, and adored him.

26. Mendez remained a few days with the Indians, who, finding his manners and principles so different from the idea which they had entertained of the Spaniards, were glad to acquiesce in every thing he thought proper to offer for their

advantage. A treaty of commerce and friendship was established between them and the Spaniards ; by which the latter have not only got rid of a troublesome enemy on their frontiers but likewise derive great advantages by trading with them for gold and emeralds.

27. Thus the benevolence and virtue of one man could accomplish, what the politics of the fraudulent might in vain have attempted. Happy would it be for mankind, if maxims so obvious, and principles so gratifying to the well-turned mind, were rather more general ! But the present interest, with most men outweighs all distant consideration, however great ; and it is perhaps, impossible to convince the world in general, that conscience and interest are perfectly reconcileable to each other.

The Snow Storm.

1. Two cottagers, husband and wife, were sitting by their cheerful fireside, one winter's evening, in a small lonely hut, on the edge of a wide moor, at some miles distance from any other habitation. This lonely hut now sent up its smoke into the clear winter sky—and its little end window, lighted up, was the only ground star that shone towards the belated traveller, if any such ventured to cross, on a winter night, a scene so dreary and desolate.

2. The affairs of the small household were all arranged for the night. The little rough poney, that had drawn in a sledge, loaded with fuel, and the little Highland cow, whose milk enabled them to live, were standing amicably together. Within, the clock ticked cheerfully, as the fire light reached its old oak-wood case across the yellow sanded floor ; and a small round table stood between, covered with a snow-white cloth, on which were milk and oat cake, the morning, mid-day, and evening meal of these frugal and contented cottagers. The spades and the mattocks of the labourer were collected into one corner, and showed that the succeeding day was the blessed Sabbath ; while on the wooden chimney-piece was seen lying an open bible ready for family worship.

3. The father and the mother were sitting together, without opening their lips, but with their hearts overflowing with happiness, for on this Saturday-night they were, every minute, expecting to hear at the latch the hand of their only daughter, who was at service with a farmer, over the hills. This dutiful child was, as they knew, to bring home to them “ her hard earned penny fee,” a pittance which, in the beauty of her girlhood, she earned singing at her work, and which, in the benig

nity of that sinless time, she would pour with tears into the bosoms she so dearly loved.

4. Forty shillings a year were all the wages of sweet Hannah Lee ; but, though she wore at her labour a tortoise shell comb in her auburn hair, and though in the kirk none were more becomingly arrayed than she, one half, at least, of her earnings were to be reserved for the holiest of all purposes, and her kind innocent heart was gladdened when she looked on the little purse that was, on the long expected Saturday night, to be taken from her bosom, and put, with a blessing, into the hand of her father, now growing old at his daily toils.

5. Of such a child the happy cottagers were thinking in their silence. And well might they be called happy. It is at that sweet season that filial piety is most beautiful. Their own Hannah had just outgrown the mere unthinking gladness of childhood, but had not yet reached that time, when inevitable selfishness mixes with the pure current of love. The father rose from his seat, and went to the door to look out into the night. The stars were in thousands ; and the full moon was risen. It was almost light as day, and the snow, that seemed encrusted with diamonds, was so hardened by the frost, that his daughter's homeward feet would leave no mark on its surface. Returning to the fireside, they began to talk of her whose image had been so long passing before them in their silence.

6. While the parents were speaking of their daughter, a loud gust of wind came suddenly over the cottage, and the leafless ash-tree, under whose shelter it stood, creaked and groaned dismally, as it passed by. The father started up, and going again to the door, saw that a sudden change had come over the face of the night. The moon had nearly disappeared, and was just visible in a dim glimmering sky. All the remote stars were obscured, and one or two faintly appeared, in a sky, that half an hour before, was perfectly cloudless ; but the whole atmosphere was now in commotion, and mist and sleet were driven rapidly, by a furious wind. He stood for a single moment to observe the direction of this unforeseen storm, and then hastily asked for his staff. ' I thought I had been more weatherwise. A storm is coming, and we shall have nothing but a wild night.' He then whistled for his dog—an old sheep-dog, too old for its former labours—and set off to meet his daughter, who might then, for aught he knew, be crossing the Black-moss.

7. The mother accompanied her husband to the door, and took a long frightened look at the angry sky. As she kept gazing, it became still more terrible. The last shred of blue was

extinguished—the wind went whirling in roaring eddies, and great flakes of snow circled about in the middle air, whether drifted up from the ground, or driven down from the clouds, the fear-stricken mother knew not, but she at least knew, that it seemed a night of danger, despair, and death. ‘Lord have mercy on us, James, what will become of our poor child!’ But her husband heard not her words, for he was already out of sight, in the snow storm, and she was left to the terror of her own soul in that lonesome cottage.

8. Little Hannah Lee had left her master’s house, soon as the rim of the great moon was seen rising, like a joyful dream, over the gloomy mountain tops; and all alone she tripped along beneath the beauty of the silent heaven. Still as she kept ascending and descending the knolls that lay in the bosom of the glen, she sang to herself a song, a hymn, or a psalm. There were none to hear her voice, or see her smiles, but the ear and eye of Providence.

9. As on she glided, and took her looks from heaven, she saw her own little fireside—her parents waiting for her arrival—the bible opened for worship—her own little room, kept so neatly for her, with its mirror hanging by the window, in which to braid her hair by the morning light—her bed prepared for her by her mother’s hand—the primroses in her garden peeping through the snow—old Tray, who ever welcomed her home with his dim white eyes—the poney and the cow; friends all, and inmates of that happy household. So stepped she along, while the snow diamonds glittered around her feet, and the frost wove a wreath of lucid pearls around her forehead.

10. She had now reached the edge of the Black-moss, which lay half way between her master’s and her father’s dwelling, when she heard a loud noise coming down the Glen, and in a few seconds, she felt on her face some flakes of snow. She looked up and saw the snow storm coming fast as a flood. She felt no fears; but she ceased her song; and had there been a human eye to look upon her there, it might have seen a shadow on her face. She continued her course, and felt bolder and bolder every step that brought her nearer to her parent’s house.

11. But the snow storm had now reached the Black-moss, and the broad line of light that had lain in the direction of her home, was soon swallowed up, and the child was in utter darkness. She heard nothing but one wild, fierce, fitful howl. The cold became intense, and her little feet and hands were *numbed with cold*. At last she could no longer discern a single

mark on the snow, either of human steps, or of sheep-track, or the foot print of a wild fowl. Suddenly, too, she felt out of breath, and exhausted, and shedding tears, at last sank down in the snow.

12. It was now that her heart began to quake for fear. She remembered stories of shepherds lost in the snow—of a mother and child frozen to death on that very moor. Bitterly did the poor child weep; for death was terrible to her, who, though poor, enjoyed the bright little world of youth and innocence. She had been happy at her work—happy in her sleep—happy in her kirk on Sabbath. But now there was to be an end to all this—she was to be frozen to death—and lie there till the thaw might come, and then her father would find her corpse, and carry it away to be buried in the kirk-yard.

13. The tears were frozen on her cheeks as soon as shed—and scarcely had her little hands strength to clasp themselves together, as the thought of an overruling and merciful Providence came across her heart. ‘I will repeat the Lord’s prayer.’ And drawing her plaid more closely around her, she whispered beneath its ineffectual cover: ‘Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.’ Had human aid been within fifty yards, it could have been of no avail; eye could not see her; ear could not hear in that howling darkness. But that low prayer was heard in the centre of eternity—and that little sinless child was lying in the snow, beneath the all-seeing eye of God.

14. The maiden having prayed to her father in heaven, then thought of her father on earth. Alas! they were not far separated. The father was lying but a short distance from his child. He too had sunk down in the drifting snow, after having, in less than an hour, exhausted all the strength of fear, pity, love, despair, and resignation, that could rise in a father’s heart, blindly seeking to rescue his only child from death, thinking that one desperate exertion might enable them to perish in each other’s arms. There they lay within a stone’s throw of each other, while a huge snow drift was every moment piling itself up between the dying parent, and his dying child.

15. There was all this while a blazing fire in the cottage—a white spread table—and beds prepared for the family to lie down in peace. Yet was she who sat therein more to be pitied, than the old man and the child, stretched out upon the snow. ‘I will not go to seek them—that would be tempting Providence,

and wilfully putting out the lamp of life. No ! I will here abide, and pray for their souls !' Then as she knelt down, she looked at the useless fire burning away so cheerfully, when all she loved might be dying of cold ; and unable to bear the thought, she shrieked out a prayer, as if she might pierce the sky up to the very throne of God, and send with it, her own miserable soul to plead before him for the deliverance of her child and husband. She then fell down in blessed forgetfulness of all trouble, in the midst of the solitary cheerfulness of that bright-burning hearth, while the bible, which she had been trying to read in the pauses of her agony, remained clasped in her hands.

16. Hannah Lee had been a servant for more than six months. Soon after she had left the house, her master's son, a youth who had been among the hills, looking after the sheep, came home, and was disappointed to find that he had lost an opportunity of accompanying Hannah part of the way to her father's cottage. But the hour of eight had gone by, and not even the company of young William Grieve could induce the kind hearted daughter to delay setting out on her journey, a few minutes after the time promised. ' I do not like the night,' said William ; ' there will be a fresh fall of snow soon, for a snow cloud is hanging o'er the Birch-tree-*linn*, and it may be down to the Black-moss as soon as Hannah Lee.' So he called his two sheep dogs, that had taken their place under the long table before the window, and set out, half in fear, to overtake Hannah, and see her safely across the Black-moss.

17. The snow began to drift so fast, that before he had reached the head of the Glen, there was nothing to be seen but a small part of the wooden rail of the bridge across the Burn. William Grieve was the most active shepherd in a large pastoral parish ; he had often passed the night among the wintry hills for the sake of a few sheep, and all the snow that ever fell from heaven would not have made him turn back when Hannah Lee was before him ; and, as his terrified heart told him, in imminent danger of being lost. As he advanced, he felt that it was no longer a walk of love or friendship, for which he would have been glad as an excuse. Death stared him in the face, and his young soul, now beginning to feel all the passions of youth, was filled with phrenzy.

18. He had seen Hannah every day ; at the fireside ; at work ; in the kirk ; on holidays ; at prayers ; bringing supper to his aged parents ; smiling and singing about the house from morning to night. She had often brought his own meal to him, among the hills, and he now found that he loved her beyond father or

mother or his own soul. 'I will save thee, Hannah,' he cried, with a loud sob, 'or lie down beside thee in the snow; and we will die together in our youth.' A wild whistling wind went behind him, and the snow flakes whirled so fiercely round his head, that he staggered on for a while in utter blindness.

19. He knew the path that Hannah must have taken, and went forward shouting aloud, and stopping every twenty yards to listen, for a voice. He sent his well trained dogs over the snow, in all directions—repeating to them her name, 'Hannah Lee,' that the dumb animals might, in their sagacity, know for whom they were searching; and as they looked up in his face, and set off to scour the moor, he almost believed that they knew his meaning, (and it is probable they did) and were eager to find the kind maiden by whose hand they had so often been fed. Often went they off into the darkness, and as often returned, but their looks showed that every quest had been in vain. Meanwhile the snow was of a fearful depth; and falling without intermission or diminution.

20. Still there was no trace of poor Hannah Lee; and one of his dogs at last came close to his feet, worn out entirely, and afraid to leave its master; while the other was absent, and, as the shepherd thought, probably unable to force its way out of some hollow, or through some floundering drift. Then he all at once felt that Hannah Lee was dead—and threw himself down in the snow in a fit of despair. 'God,' he then thought, 'has forsaken me; and why should he think on me, when he suffers one so good and beautiful as Hannah, to be frozen to death.' God thought both of him and Hannah. His voice has told us to love one another; and William loved Hannah in simplicity, innocence, and truth. That she should perish was a thought so dreadful, that, in its agony, God seemed a ruthless being—'blow—blow—blow—and drift us up for ever—we cannot be far asunder—O Hannah—Hannah—think ye not that the fearful God has forsaken us?'

21. As Wm. Grieve groaned these words passionately through his quivering lips, there was a sudden lowness in the air, and he heard the barking of his absent dog, while the one at his feet hurried off in the direction of the sound, and soon loudly joined the cry. It was not a bark of surprise—or anger—or fear—but recognition and love. William sprung up from his bed in the snow, rushed headlong through the drifts, with a giant's strength, and fell down half dead with joy and terror beside the body of Hannah Lee.

22. But he soon recovered, and lifting the cold corpse in his arms, he kissed her lips, and her cheeks, and her forehead, and

her closed eyes, till, as he kept gazing on her face in utter despair, her head fell back on his shoulder, and a long deep sigh came from her inmost bosom. 'She is yet alive, thank God! I am not worthy to be saved; but let not this maiden perish, for the sake of her parents, who have no other child.'

23. The distracted youth prayed to God with the same earnestness as if he had been beseeching a fellow creature, in whose hand was the power of life and death. The presence of the Great Being was felt by him in the dark and howling wild, and strength was imparted to him as to a deliverer. He bore along the fair child in his arms, even as if she had been a lamb. The snowdrift blew not—the wind fell dead—a sort of glimmer, like that of an up-breaking, and departing storm, gathered about him—his dogs barked, and jumped, and burrowed joyfully in the snow—and the youth, strong in sudden hope, exclaimed, 'With the blessing of God, who has not deserted us in our sore distress, will I carry thee, Hannah, in my arms, to the house of thy father.' At this moment there were no stars in heaven, but she opened her dim blue eyes upon him in whose bosom she was unconsciously lying, and said, as in a dream, 'send the ribbon that ties up my hair, as a keepsake to William Grieve.' 'She thinks that she is on her death bed, and forgets not the son of her master. It is the voice of God that tells me she shall not die, and that under His grace, I shall be her deliverer.'

24. The short-lived rage of the storm was soon over, and William could attend to the beloved being on his bosom. The warmth of his heart seemed to infuse life into her's; and as he gently placed her feet on the snow, till he muffled her up in his plaid, as well as in her own, she made an effort to stand, and faintly inquired where she was, and what fearful catastrophe had befallen them? She was, however, too weak to walk; and as her young master carried her along, she murmured, 'O William! what if my father be in the moor? For if you, who need care so little about me, have come hither, as I suppose, to save my life, you may be sure my father sat not within doors during the storm.'

25. As she spoke it was calm around them, but the wind was still alive in the upper air, and cloud, mist and sleet, were all driving about in the sky. Out shone, for a moment, the pallid and ghostly moon, through a rent in the gloom, and by that uncertain light, came staggering the figure of a man, 'Father, father,' cried Hannah, and his grey hairs were already on her cheek. The barking of the dogs, and the shouting of the young shepherd had struck his ear, as the sleep of death was stealing over

him, and with the last effort of benumbed nature, he had roused himself from that fatal torpor, and prest through the snow-wreath that had separated him from his child. As yet they knew not of the danger each had endured ; but each judged of the other's suffering from their own, and father and daughter regarded one another as creatures rescued, and hardly yet rescued from death.

27. But a few minutes ago, and the three human beings who loved each other so well, and now feared not to cross the moor in safety, were, as they thought, on their death beds. Deliverance now shone upon them all like a gentle fire, dispelling that pleasant but deadly drowsiness ; and the old man was soon able to assist William Grieve in leading Hannah along through the snow ; whose heart was now filled with gratitude to God, joy in her deliverance, love to her father, and purest affection for her master's son ; never before had the innocent maiden known what was happiness—and never more was she to forget it. The night was now almost calm, and fast returning to its former beauty—when the party saw the first twinkle of the fire through the low window of the Cottage of the Moor. They soon were at the garden gate—and to relieve the heart of the wife and mother within, they talked loudly and cheerfully—naming each other familiarly, and laughing between, like persons who had known neither danger nor distress.

28. No voice answered from within—no footstep came to the door, which stood open as when the father had left it in his fear, and now he thought with affright that his wife, feeble as she was, had been unable to support the loneliness, and had followed him out into the night, never to be brought home alive. As they bore Hannah into the house, this fear gave way to worse, for there upon the hard clay floor lay the mother upon her face, as if murdered by some savage blow. She was in the same deadly swoon into which she had fallen, on her husband's departure three hours before. The old man raised her up, and her pulse was still—so was her heart—her face, pale and sunken—and her body cold as ice. ' I have recovered a daughter,' said the old man, ' but I have lost a wife ;' and he carried her, with a groan, to the bed, on which he laid her lifeless body.

29. The sight was too much for Hannah, worn out as she was, and who had hitherto been able to support herself in the delightful expectation of gladdening her mother's heart by her safe arrival. She, too, now swooned away, and, as she was placed on the bed beside her mother, it seemed, indeed, that death, disappointed of his prey on the wild moor, had seized it.

in the cottage, and by the fire-side. The husband knelt down by the bed-side, and held his wife's icy hand in his, while William Grieve, appalled and awe-stricken, hung over his Hannah, and inwardly implored God that the night's wild adventure might not have so ghastly an end. But Hannah's young heart soon began once more to beat—and soon as she came to her recollection, she rose up with a face whiter than ashes, and free from all smiles, as if none had ever played there, and joined her father and young master in their efforts to restore her mother to life.

30. It was the mercy of God that had struck her down to the earth, insensible to the shrieking winds, and the fears that would otherwise have killed her. Three hours of that wild storm had passed over her head, and she heard nothing more than if she had been asleep in a breathless night of the summer dew. Not even a dream had touched her brain, and when she opened her eyes which, as she thought, had been but a moment shut, she had scarcely time to recal to her recollection the image of her husband rushing out into the storm, and of a daughter therein lost, till she beheld that very husband kneeling tenderly by her bed-side, and that very daughter smoothing the pillow on which her aching temples reclined. But she knew from the white stedfast countenances before her, that there had been tribulation and deliverance, and she looked on the beloved beings ministering by her bed, as more fearfully dear to her from the unimagined danger from which she felt assured they had been rescued by the arm of the Almighty.

31. They had all now power to weep, and power to pray. The bible had been lying in its place ready for worship—and the father read aloud that chapter in which is narrated our Saviour's act of miraculous power, by which he saved Peter from the sea. Soon as the solemn thoughts awakened by that act of mercy, so similar to that which had rescued themselves from death had subsided, and they had all risen up from prayer, they gathered themselves in gratitude round the little table which had stood so many hours spread—and exhausted nature was strengthened and restored by a frugal and simple meal partaken of in silent thankfulness. The whole story of the night was then calmly recited—and when the mother heard how the stripling had followed her sweet Hannah into the storm, and borne her in his arms through a hundred drifted heaps—and then looked upon her in her pride, so young, so innocent, and so beautiful, *she knew*, that were the child indeed to become an orphan, *there was one*, who, if there was either trust in nature or truth

in religion, would guard and cherish her all the days of her life. It was not nine o'clock when the storm came down from Glen Scrag upon the Black-moss, and now in a pause of silence the clock struck twelve. Within these three hours William and Hannah had seen the vicissitudes of trouble and joy, and felt that they were to live wholly for each other's sake. He now thought of his own Hannah Lee evermore moving about in his father's house, not as a servant, but as a daughter. Her heart swelled with joy when she heard her parents bless him by his name—and when he took her hand into his before them, and vowed before the Power who had that night saved them from the snow, that Hannah Lee should be his wedded wife—she wept in a transport of strange and insupportable happiness.

32. The young shepherd rose to bid them farewell—'my father will think I am lost,' said he, with a grave smile, 'and my Hannah's mother knows what it is to fear for a child.' So nothing was said to detain him, and the family went with him to the door. The skies smiled as serenely as if a storm had never swept before the stars—the moon was sinking from her meridian, but in cloudless splendour—and the hollow of the hill was hushed as that of heaven. Danger there was none over the placid night scene—the happy youth soon crost the Black-moss, and arrived at his father's house in safety.

The Widow and her Son.

Pittie old age, within whose silver haire
Honour and reverence ever more have reigned.

Marlowe's Tamburlane.

1. During my residence in the country, I used frequently to attend at the old village church. Its shadowy aisles, its mouldering monuments, its dark oak panneling, all reverend with the gloom of departed years, seemed to fit it for the haunt of solemn meditation. A Sunday, too, in the country, is so holy in its repose; such a pensive quiet reigns over the face of nature, that every restless passion is charmed down, and we feel all the natural religion of the soul gently springing up within us.

Sweet day so pure, so calm, so bright,
The bridal of the earth and sky!

2. I do not pretend to be what is called a devout man; but there are feelings that visit me in a country church, amidst the beautiful serenity of nature, which I experience no where else; and if not a more religious, I am certainly a better man on Sunday, than on any other day of the seven.

3. But in this church I felt myself continually thrown back upon the world by the frigidity and pomp of the poor worms around me. The only being that seemed thoroughly to feel the humble and prostrate piety of a true Christian, was a poor decrepit old woman, bending under the weight of years and infirmities.

4. She bore the traces of something better than abject poverty. The lingerings of decent pride were visible in her appearance. Her dress, though humble in the extreme, was scrupulously clean. Some trivial respect, too, had been awarded her, for she did not take her seat among the village poor, but sat alone on the steps of the altar.

5. She seemed to have survived all love, all friendship, all society; and to have nothing left her but the hopes of heaven. When I saw her feebly rising and bending her aged form in prayer, habitually conning her prayer-book, which her palsied hand and failing eyes could not permit her to read, but which she evidently knew by heart—I felt that the faltering voice of that poor woman arose to heaven far above the responses of the clerk, the swell of the organ, or the chanting of the choir.

6. I am fond of loitering about country churches; and this was so delightfully situated, that it frequently attracted me. It stood on a knoll, round which a small stream made a beautiful bend, and then wound its way through a long reach of soft and meadowy scenery. The church was surrounded by yew trees, which seemed almost coeval with itself. Its tall gothick spire shot up lightly amongst them, with crows and rooks generally wheeling about it. I was seated here one still sunny morning, watching two labourers who were digging a grave.

7. They had chosen one of the most remote and neglected corners of the church-yard, where, by the number of nameless graves around, it would appear that the unknown and friendless were huddled into the earth. I was told that the new made grave was for the only son of a poor widow. While I was meditating on the distinctions of worldly rank, which extend thus down into the very dust, the tolling of the bell announced the approach of the funeral.

8. They were the obsequies of poverty, with which pride had nothing to do. A coffin of the plainest materials, without pall or other covering, was borne by some of the villagers. The sexton walked before with an air of cold indifference. There were no mock mourners in the trappings of affected woe; but there was one real mourner, who feebly tottered over the *corpse*. It was the aged mother of the deceased; the poor old

woman whom I had seen seated on the steps of the altar. She was supported by a humble friend, who was endeavouring to comfort her. A few of the neighbouring poor had joined the train, and some children of the village were running hand in hand, now shouting with unthinking mirth, and sometimes pausing to gaze with childish curiosity on the grief of the mourner.

9. As the funeral train approached the grave, the parson issued out of the church-porch arrayed in his surplice, with the prayer-book in his hand, and attended by the clerk. The service, however, was a mere act of charity. The deceased had been destitute, and the survivor was penniless. It was shuffled through, therefore, in form, but coldly and unfeelingly. The well-fed priest scarcely moved ten steps from the church door; his voice could scarcely be heard at the grave; and never did I hear the funeral service, that sublime and touching ceremony, turned into such a frigid mummerly of words.

10. I approached the grave. The coffin was placed on the ground. On it were inscribed the name and age of the deceased—"George Somers, aged 26 years." The poor mother had been assisted to kneel down at the head of it. Her withered hands were clasped as if in prayer; but I could perceive, by a feeble rocking of the body, that she was gazing on the last relics of her son with the yearnings of a mother's heart.

11. The service being ended, preparations were made to deposit the coffin in the earth. There was that bustling stir that breaks so harshly on the feelings of grief and affection; directions given in the cold tones of business; the striking of spades into sand gravel, which, at the grave of those we love, is, of all sounds, the most withering. The bustle around seemed to awaken the mother from a wretched reverie.

12. She raised her glazed eyes, and looked about with a faint wildness. As the men approached with cords to lower the coffin into the grave, she wrung her hands, and broke into an agony of grief. The poor woman who attended her, took her by the arm, and endeavoured to raise her from the earth, and to whisper something like consolation. 'Nay now—nay, now—don't take it so sorely to heart.' She could only shake her head, and wring her hands, as one not to be comforted.

13. As they lowered the body into the earth, the creaking of the cords seemed to agonize her; but when, on some accidental obstruction, there was a jolting of the coffin, all the tenderness of the mother burst forth; as if any harm could come to him who was far beyond the reach of worldly suffering.

14. I could see no more. My heart swelled into my throat ; my eyes filled with tears ; I felt as if I were acting a barbarous part, in standing by and gazing idly on this scene of maternal anguish. I wandered to another part of the church-yard, where I remained until the funeral train had dispersed.

15. When I saw the mother slowly and painfully quitting the grave, leaving behind her the remains of all that was dear to her on earth, and returning to silence and destitution, my heart ached for her. What, thought I, are the distresses of the rich ! They have friends to soothe ; pleasures to beguile ; a world to divert and dissipate their griefs. What are the sorrows of the young ! Their growing minds soon close above the wound—their green and ductile affections soon twine around new objects. But the sorrows of the poor, who have no outward appearance to soothe—the sorrows of the aged with whom life at best is but a wintry day, and who can look for no after growth of joy—the sorrows of a widow, aged, solitary, destitute, mourning over an only son, the last solace of her years ; these are the sorrows which make us feel the impotency of consolation.

From a Preceptor to his Pupils.

1. I AM truly sensible of the important trust reposed in me, and cannot but feel a solicitude to discharge it with propriety. I will not say that the pecuniary emolument arising from it is by any means indifferent to me. No man would sacrifice his ease, and enter into an anxious employment, without a desire of those rewards which are allotted to industry. And it is equitable that he, who is willing to step forward, and render himself extensively useful to others, should derive such advantages from his exertions, as may render his old age easy and respected, or provide for the wants of a rising family. But I must declare on the other hand, that the satisfaction arising from a consciousness of performing the duty incumbent on me, and rendering a service equivalent to the recompense, sweetens every labour, and gives additional value to the pecuniary compensation.

2. You are placed here for two purposes ; the improvement of the understanding, and the formation of virtuous principles for the guidance of your moral conduct. Improvement of the understanding is apparently the first object in your entrance at school ; but it cannot be doubted but that improvement of the heart is really esteemed by those to whom you are most dear, at a higher price than the finest accomplishment of the most cul-

tivated intellect. It is your business to unite these estimable objects, and to suffer your hearts and understandings to vie with each other in the pursuit of excellence.

3. The principal purpose of my frequent addresses, is to promote the knowledge and the practice of the Christian religion ; and in the performance of this purpose, I shall of necessity be led to recommend the purest system of morality. Ethics, improved and exalted by the Christian religion, become the guides to real wisdom and solid happiness, to which they could never attain when taught only in the schools of heathen philosophy. In the religious part of your education, it is not expected that you should be engaged in the profound disquisitions of theology. The plain doctrines of the religion which you have been taught to profess, must be explained to you ; but the principal business is, to open your hearts for the reception of those sentiments and precepts, which conduce to the direction of your actions in the employment and engagements of your subsequent life. In the first place, I must then remind you of the necessity of reading the Scriptures ; that is, of drinking the sacred waters at the fountain.

4. But to read the Scriptures to advantage, judgment is necessary ; and as judgment at your age is not mature, you must seek and follow the directions of your instructors. At your age, the plainest, and most perspicuous passages will best deserve and reward your attention. The historical parts of the Old Testament will entertain you, if you consider them only in a classical view, as valuable passages of ancient history ; but I chiefly refer you to the books which more immediately conduce to moral instruction.

5. If you read the Old Testament with a taste for its beauties, you will accomplish two important purposes at the same time. You will acquire a knowledge of the Holy Bible, which is your duty ; and you will improve your taste and judgment, which is your business as students in the course of a polite education. The New Testament requires the peculiar attention of every one who professes himself a Christian. But here, also, judgment is necessary to direct the student in the mode of his study. To one who has not the requisite share of introductory knowledge, the gospel will appear to contain many difficulties. As you cannot yet engage in theological studies, I must recommend it to you to take up the Testament with that humility which becomes all human creatures, but more particularly persons so young as you are, and so destitute of all that knowledge which can enable you to form a decisive opinion in divinity.

6. You will do right to pay particular attention to the sermon on the mount, and to that admirable epitome of all moral philosophy, the rule of doing to others as we wish them to do to us. If you pay due obedience to this precept, you will never hesitate in determining what part you shall act whenever difficulties occur. It will, however, be proper that you should, at an early age, familiarize to your mind, the language of the Scriptures, in all their parts, though you should not be able fully to comprehend them. You will thus treasure up many useful passages in your memory, which, on many occasions, in the course of your lives, may be useful. A very early acquaintance with the words of the Old and New Testament, even before any adequate ideas of their meaning have been obtained, has been found useful in subsequent life to the professed divine.

7. And here I cannot but animadvert on the prevalent neglect of the Holy Scriptures; a neglect which too plainly indicates a faint belief in the doctrines which they contain, and which ought to animate every parent and instructor in the business of infusing religious sentiments, and a reverence for the Scriptures, while the mind is most susceptible of deep impressions. You, who constitute a part of the rising generation, will exert yourselves in removing an evil which menaces the ruin of the national morals and prosperity.

8. They, indeed, who are capable of a sentiment so enlarged as this, exhibit a manliness of mind, which is the more honourable to them as it is uncommon at their age. In the religious part of your education, it would be a disgraceful omission to neglect the catechism. I recommend it to you as a useful, though humble guide, and I wish to warn you against that pride of heart which induces some persons to slight it, and from that spirit of censoriousness, which causes in others a dislike of all that contradicts their own particular persuasion.

9. You will in vain expect success in your studies, unless you implore a blessing on them from heaven; or if you should be permitted by Providence to make a proficiency in knowledge for the sake of others, you will not derive from your acquisition that degree of happiness which you would otherwise enjoy. You must ask the Giver of every good gift for that most valuable gift of literary improvement. You are apt, at your age, to be thoughtless. You enjoy health and spirits. You are strangers to the cares of the world. Cheerfulness, indeed, becomes you; but let me prevail with you, when I entreat you to consider the value of time, and the importance of making a good use of it.

10. Consider your parents. Form an idea of the anxiety which they feel on your account. You must have observed how eagerly they wish for your improvement. They feel a laudable ambition, which prompts them to desire that you may arrive at eminence in whatever profession or employment you may hereafter be engaged in by Providence. To them it would be a painful sight to see you contemptible and unsuccessful. But nothing can vindicate you from contempt, or insure your success so effectually as personal merit, or the qualities of a good disposition, adorned with a competent share of human learning and accomplishments.

11. Your parents do all in their power to promote your improvement ; but, after all, they cannot but know that it remains with yourselves to give efficacy and final good success to their endeavours. The mind is not like a vessel, into which may be poured any quantity of whatever the possessor chooses to infuse. It is rather like a plant, which, by the operation of its own internal powers, imbibes the nutriment afforded by the earth. But, not to dwell on similes, it is certain that your instructors can serve you only in conjunction with your own efforts. Let me then entreat you to exert yourselves, if you have any regard for your parents, whose happiness so essentially depends on your conduct ; if you have any regard for your own honour, success, and comfort ; if you hope to be useful and respected in society, and happy in a future state.

Brydone's description of Mount Etna.

1. **THERE** is no place on the surface of this globe, which unites so many awful and sublime objects, as the summit of Mount Etna. The immense elevation from the surface of the earth, is drawn as it were, to a single point, without any neighbouring mountain for the senses and imagination to rest upon, and recover from their astonishment in their way down to the world. This point or pinnacle is raised on the brink of an almost bottomless gulph, as old as the world, often discharging rivers of fire, and throwing out burning rocks, with a noise which shakes the whole island ; add to this, the unbounded extent of the prospect, comprehending the greatest diversity, and most beautiful scenery in nature ; with the rising sun, advancing in the east, to illuminate the wondrous scene. The whole atmosphere by degrees kindled up, and showed dimly and faintly the boundless prospect around. Both sea and land looked dark and confused, as if only emerging from their original chaos ; and

light and darkness seemed still undivided ; till the morning, by degrees advancing, completed the separation.

2. The stars are extinguished, and the shades disappear. The forests, which but now seemed black and bottomless gulphs, whence no ray was reflected to show their form or colours, appear a new creation rising to the sight, catching life and beauty from every increasing beam. The scene still enlarges, and the horizon seems to widen and expand itself on all sides ; till the sun, like the great Creator, appears in the east, and with his plastic ray completes the mighty scene. All appears enchantment ; and it is with difficulty we can believe we are still on earth. The senses, unaccustomed to the sublimity of such a scene, are bewildered and confounded ; and it is not till after some time, that they are capable of separating and judging of the objects which compose it. The body of the sun is seen rising from the ocean, immense tracts both of sea and land, intervening ; the islands of Lipari, Panairi, Alicudi, Strombolo, and Volcano, with their smoking summits, appear under your feet ; and you look down on the whole of Sicily as on a map ; and can trace every river through all its windings, from its source to its mouth.

3. The view is absolutely boundless on every side ; nor is there any one object, within the circle of vision, to interrupt it ; so that the sight is every where lost in the immensity. The circumference of the visible horizon on the top of Etna, cannot be less than 2000 miles. At Malta, which is nearly 200 miles distant, they perceive all the irruptions from the second region ; and that island is often discovered from about one half of the elevation of the mountain ; so that at the whole elevation, the horizon must extend to nearly double that distance. But this is by much too vast for our senses, not intended to grasp so boundless a scene. I find by some of the Sicilian authors, that the African coast, as well as that of Naples, with many of its islands, has been discovered from the top of Etna. Of this, however, we cannot boast, though we can very well believe it.

4. But the most beautiful part of the scene is certainly the mountain itself, the island of Sicily, and the numerous islands lying round it. All these, by a kind of magic in vision, seem as if they were brought close round the skirts of Etna : the distances appearing reduced to nothing. The present crater of the volcano is a circle of about three miles and a half in circumference. It goes shelving down on each side, and forms a regular hollow, like a vast amphitheatre.

5. From many places of this space, issue volumes of smoke,

which, being much heavier than the circumambient air, instead of rising in it as smoke generally does, it rolls down the side of the mountain like a torrent, till coming to that part of the atmosphere of the same specific gravity with itself, they shoot off horizontally, and form a large tract in the air, according to the direction of the wind. The crater is so hot, that it is very dangerous, if not impossible, to go down into it. Besides, the smoke is very incommodious ; and, in many places, the surface is so soft, that there have been instances of people sinking down into it, and paying for their temerity with their lives. Near the centre of the crater is the great mouth of the volcano. And, when we reflect on the immensity of its depth, the vast caverns whence so many lavas have issued ; the force of its internal fire, sufficient to raise up those lavas to so great a height ; the boiling of the matter, the shaking of the mountain, the explosion of flaming rocks, &c. we must allow, the most enthusiastic imagination, in the midst of all its terrors, can hardly form an idea more dreadful.

Description of an Eruption of Mount Vesuvius.

1. In the year 1717, in the middle of April, with much difficulty I reached the top of Mount Vesuvius, in which I saw a vast aperture full of smoke, that hindered me from seeing its depth and figure. I heard within that gulph extraordinary sounds, which seemed to proceed from the bowels of the mountain, and, at intervals, a noise like that of thunder or cannon, with a clattering like the falling of tiles from the tops of houses into the streets. Sometimes, as the wind changed, the smoke grew thinner, discovering a very ruddy flame, and the circumference of the crater streaked with red and several shades of yellow. After an hour's stay, the smoke being moved by the wind, we had short and partial prospects of the great hollow ; in the flat bottom of which I could discern two furnaces almost contiguous : that on the left, seeming about three yards over, glowing with ruddy flame, and throwing up red hot stones, with a hideous noise, which, as they fell back, caused the clattering already taken notice of.

2. The 8th of May, in the morning, I ascended the top of Vesuvius, a second time, and found a different face of things. The smoke ascending upright, afforded a full prospect of the crater, which, as far as I could judge, was about a mile in circumference, and an hundred yards deep. Since my last visit, a conical mount had been formed in the middle of the bottom. This was made by the stones thrown up and fallen back again

into the crater. In this new hill remained the two furnaces already mentioned. The one was seen to throw up every three or four minutes, with a dreadful sound, a vast number of red hot stones, at least three hundred feet higher than my head ; but as there was no wind, they fell perpendicularly back from whence they had been discharged. The other was filled with red hot liquid matter, like that in the furnace of a glass-house ; raging and working like the waves of the sea, with a short abrupt noise. This matter sometimes boiled over, and ran down the sides of the conical hill, appearing at first red hot, but changing colour as it hardened and cooled.

3. Had the wind set towards us, we should have been in no small danger of being stifled by the sulphurous smoke, or killed by the masses of melted minerals, that were shot from the bottom. But as the wind was favourable, I had an opportunity of surveying this amazing scene for above an hour and a half together. On the fifth of June, after a horrid noise, the mountain was seen at Naples to work over ; and about three days after its thunders were renewed so, that not only the windows in the city, but all the houses shook. From that time, it continued to overflow, and, sometimes at night, exhibited columns of fire shooting upward from its summit. On the tenth, when all was thought to be over, the mountain again renewed its terrors, roaring and raging most violently. One cannot form a juster idea of the noise, in the most violent fits of it, than by imagining a mixed sound, made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery, confused all together.

4. Though we heard this at the distance of twelve miles, yet it was very terrible. We resolved to approach nearer to the mountain ; and, accordingly, three or four of us entered a boat, and were set ashore at a little town situated at the foot of the mountain. From thence we rode about four or five miles, before we came to the torrent of fire that was descending from the side of the volcano ; and here the roaring grew exceedingly loud and terrible. I observed a mixture of colours in the cloud, above the crater, green, yellow, red, and blue. There was, likewise, a ruddy dismal light in the air, over that tract where the burning river flowed. These circumstances, set off and augmented by the horror of the night, formed a scene the most uncommon and astonishing I ever saw ; which still increased as we approached the burning river. A vast torrent of liquid fire rolled from the top, down the side of the mountain, *and with irresistible fury bore down and consumed vines, olives,*

and houses ; and divided into different channels, according to the inequalities of the mountain. The largest stream seemed at least half a mile broad, and five miles long.

5. I walked before my companion so far up the mountain, along the side of the river of fire, that I was obliged to retire in great haste, the sulphurous stream having surprised me, and almost taken away my breath. During our return, which was about three o'clock in the morning, the roaring of the mountain was heard all the way, while we observed it throwing up huge spouts of fire and burning stones, which falling, resembled the stars from a rocket. Sometimes I observed two or three distinct columns of flame, and sometimes one only, which was large enough to fill the whole crater. These burning columns, and fiery stones, seemed to be shot a thousand feet perpendicularly above the summit of the volcano. In this manner the mountain continued raging for six or eight days after. On the eighteenth of the same month, the whole appearance ended, and Vesuvius remained perfectly quiet, without any visible smoke or flame.

Niagara River and Falls.

1. NIAGARA river connects the northern end of Lake Erie with the south end of Lake Ontario, and is about thirty miles in length. It forms a part of the western boundary between the state of New-York and Upper-Canada. The falls of this river, which are about seven or eight miles south of Lake Ontario, form the greatest curiosity that this, or perhaps any other country affords. In order to have a tolerable idea of this stupendous cataract, it will be requisite to conceive, that Lake Erie, and that part of the country in which it is situated, is elevated about three hundred feet above that which contains Lake Ontario.

2. The slope which separates the upper and lower country, is generally very steep, and in many places almost perpendicular. Some have conjectured that from the great length of time, the quantity of water, and the distance through which it falls, the rocks have been worn away for about seven miles from Lake Ontario up the river towards Lake Erie ; by which such an astonishing chasm is formed, as strikes the beholder with terror. Down this chasm the water rushes with an astonishing velocity, after it makes the first great pitch, which is a fall of nearly one hundred feet perpendicular.

3. It is not easy to bring the imagination to correspond to the greatness of the scene. A river extremely deep and rapid, and that serves to drain a great part of the waters of North Ameri-

ca into the Atlantic Ocean, is here poured precipitately down a ledge of rocks, that rises, like a wall, across the whole bed of its stream. The river, a little above, is nearly three quarters of a mile broad ; and the rocks over which the water falls, are four hundred yards over. The direction of these rocks is not straight across the stream, but hollowing inwards like a horse-shoe ; so that the cataract, which bends to the shape of the obstacle, rounding inwards, presents a kind of theatre, the most tremendous in nature. Just in the middle of this circular wall of waters, a little island, that has braved the fury of the current, presents one of its points, and divides the stream at the top into two parts, but they unite again long before they reach the bottom.

4. The perpendicular pitch of this vast body of water, produces a sound that is frequently heard at a distance of many miles. A perceptible tremulous motion in the earth, is felt at the distance of several rods around the fall. The dashing of the water produces a mist that rises to the very clouds ; in which rainbows may be seen when the sun shines. This fog or spray, in the winter season, falls upon the neighbouring trees, to which it congeals, and exhibits a beautiful crystalline appearance. Just below the great pitch, the water and foam may be seen puffed up in large spherical figures, which burst at the top, and project a column of the spray to a prodigious height, and then subside, and are succeeded by others, which burst in like manner.

5. This appearance is most remarkable about half way between the island that divides the falls, and the west side of the strait, where the largest column of water descends. The descent into the chasm of this stupendous cataract, is very difficult, on account of the great height of the banks ; but when once a person has descended, he may go up to the foot of the falls, and take shelter behind the descending column of water, between that and the precipice, where there is a space sufficient to contain several persons in perfect safety ; and where conversation may be held without interruption by the noise of the water, which is less here than at a considerable distance.

The Bay of Naples and Mount Vesuvius.

1. THE Bay of Naples, surrounded by the most beautiful scenery, exhibits an object beyond description. It is of a circular figure ; in most places upwards of twenty miles in diameter ; so that including all its breaks and inequalities, the circumference is more than sixty miles. The whole of this space is so wonderfully divided, by all the riches both of art and na-

ture, that there is scarce an object wanting to render it completely sublime. It is difficult to determine whether the view is more pleasing from the singularity of many of these objects, or from the incredible variety of the whole. You see an amazing mixture of the ancient and modern ; some rising to fame, and some sinking to ruin. Palaces reared over the tops of other places ; and ancient magnificence trampled under foot by modern folly. Mountains and islands, that were celebrated for their fertility, changed into barren wastes, and barren wastes into fertile fields and rich vineyards.

2. You see mountains sunk into plains, and plains swollen into mountains. Lakes drank up by volcanoes, and extinguished volcanoes turned into lakes. The earth still smoking in many places, and in others throwing out flames. In short, nature seems to have formed this coast in her most capricious mood ; for every object appears a sport of nature. She never seems to have gone seriously to work ; but to have devoted this spot to the most unlimited indulgence of caprice and frolic. The bay is shut out from the Mediterranean by several famous islands and celebrated promontories, all lying a little west, exhibiting the finest scenery that can be imagined ; the great and opulent city of Naples, with three castles, its harbour full of ships from every nation, its palaces, churches, and convents innumerable. The rich country thence to Portici, is covered with noble houses and gardens, and appearing only a continuation of the city. The palace of the king, with many others surrounding it, all built over the roofs of those of Herculaneum, buried near a hundred feet by eruptions of Vesuvius.

3. You see Vesuvius itself in the back ground of the scene discharging volumes of fire and smoke, and forming a broad tract in the air over our heads, extending without being broken or dissipated, to the utmost verge of the horizon ; a variety of beautiful towns and villages round the base of the mountain, thoughtless of the impending ruin that daily threatens them. Next follows the extensive and romantic coast of Castello Sea and Sorrentum, diversified with every picturesque object in nature. It is strange that nature should make use of the same agent to create as to destroy ; and that what has only been looked upon as the consumer of countries, is in fact the very power that produces them. Indeed this part of our earth seems to have already undergone the sentence pronounced upon the whole of it ; but like the Phoenix, has risen again from its own ashes, in much greater beauty and splendour than before it was consumed. The traces of these dreadful conflagrations, are still

conspicuous in every corner ; they have been violent in their operations, but in the end have proved salutary in their effects. The fire in many places is not yet extinguished, but Vesuvius is now the only spot where it rages with any degree of activity.

Filial Piety.

1. FROM the creatures of God, let man learn wisdom, and apply to himself the instruction they give. Go to the desert, my son ; observe the young stork of the wilderness, let him speak to thy heart. He bears on his wings his aged sire ; he lodges him in safety, and supplies him with food.

2. The piety of a child is sweeter than the incense of Persia offered to the sun ; yea, more delicious than odours wafted from a field of Arabian spices, by the western gales.

3. Be grateful to thy father, for he gave thee life ; and to thy mother, for she sustained thee. Hear the words of their mouths, for they are spoken for thy good ; give ear to their admonition, for it proceeds from love.

4. Thy father has watched for thy welfare, he has toiled for thy ease ; do honour, therefore to his age, and let not his gray hairs be treated with irreverence. Forget not thy helpless infancy, nor the frowardness of thy youth ; and bear with the infirmities of thy aged parents ; assist and support them in the decline of life. So shall their hoary heads go down to the grave in peace ; and thy own children, in reverence to thy example, shall repay thy piety with filial love.

Benevolence.

1. WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity ! who honoured thee with reason ; endued thee with speech ; and placed thee in society, to receive and confer reciprocal helps and mutual obligations. Thy food, thy clothing, thy convenience of habitation ; thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life : all these thou owest to the assistance of others, and couldst not enjoy but in the bands of society. It is thy duty, therefore, to be a friend to mankind, as it is thy interest that man should be friendly to thee.

2. Rejoice in the happiness and prosperity of thy neighbour. Open not thine ear to slander ; the faults and failings of men give pain to a benevolent heart. Desire to do good, and search

out occasions for it ; in removing the oppression of another, the virtuous mind relieves itself.

3. Shut not thine ear against the cries of the poor ; nor harden thy heart against the calamities of the innocent. When the fatherless call upon thee, when the widow's heart is sunk, and she implores thy assistance with tears of sorrow ; pity their affliction, and extend thy hand to those who have none to help them. When thou seest the naked wanderer of the street, shivering with cold, and destitute of habitation, let bounty open thy heart : let the wings of charity shelter him from death, that thine own soul may live. Whilst the poor man groans on the bed of sickness ; whilst the unfortunate languish in the horrors of a dungeon ; or the hoary head of age lifts up a feeble eye to thee for pity ; how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes ?

Speculation and Practice.

1. A CERTAIN astronomer was contemplating the moon through his telescope, and tracing the extent of her seas, the height of her mountains, and the number of habitable territories which she contains. ' Let him spy what he pleases,' said a clown to his companion ; ' he is not nearer to the moon than we are.'

2. Shall the same observation be made of you Alexis ; Do you surpass others in learning, and yet in goodness remain upon a level with the uninstructed vulgar ? Have you so long gazed at the temple of virtue, without advancing one step towards it ? Are you smitten with moral beauty, yet regardless of its attainment ? Are you a philosopher in theory, but a novice in practice ? The partiality of a father inclines me to hope, that the reverse is true. I flatter myself, that by having learned to think, you will be qualified to act ; and that the rectitude of your conduct will be adequate to your improvements in knowledge. May that wisdom which is justified in her works, be your guide through life ! And may you enjoy all the felicity which flows from a cultivated understanding, pious and well-regulated affections, and extensive benevolence ! In these consists that sovereign good which ancient sages so much extol ; which reason recommends, religion authorizes, and God approves.

Ingratitude, highly culpable.

1. ARTABANES was distinguished with peculiar favour by a wise, powerful, and good prince. A magnificent palace, sur-

rounded with a delightful garden, was provided for his residence. He partook of all the luxuries of his sovereign's table, was invested with extensive authority, and admitted to the honour of a free intercourse with his gracious master. But Artabanus was insensible of the advantages which he enjoyed; his heart glowed not with gratitude and respect; he avoided the society of his benefactor, and abused his bounty. 'I detest such a character,' said Alexis, with generous indignation! 'It is your own picture which I have drawn,' replied Euphronius. 'The great Potentate of heaven and earth has placed you in a world which displays the highest beauty, order, and magnificence; and which abounds with every means of convenience, enjoyment, and happiness.'

2. He has furnished you with such powers of body and mind, as give you dominion over the fishes of the sea, the fowls of the air, and the beasts of the field. He has invited you to hold communion with him, and to exalt your own nature, by the love and imitation of his divine perfections. Yet have your eyes wandered, with brutal gaze, over the fair creation, unconscious of the Mighty Hand from whom it sprung. You have rioted in the profusion of nature, without suitable emotions of gratitude to the Sovereign Dispenser of all good; and you have too often slighted the glorious converse, and forgotten the presence of that Omnipotent Being, who fills all space, and exists through all eternity.'

The Four Seasons.

1. Who is the beautiful virgin that approaches, clothed in a robe of light green? She has a garland of flowers on her head, and flowers spring up wherever she sets her foot. The snow which covered the fields, and the ice which was in the rivers, melt away when she breathes upon them. The young lambs frisk about her, and the birds warble in their little throats, to welcome her coming; and when they see her, they begin to choose their mates, and to build their nests. Youths and maidens, have you seen this beautiful virgin? If you have, tell me who is she, and what is her name.

1. Who is this that comes from the south, thinly clad in a light transparent garment? Her breath is hot and sultry; she seeks the refreshment of the cool shade; she seeks the clear streams, the crystal brooks, to bathe her languid limbs. The brooks and rivulets fly from her, and are dried up at her approach. She cools her parched lips with berries, and the grate-

ful acid of fruits ; the seedy melon, the sharp apple, and the red pulp of the juicy cherry, which are poured out plentifully around her. The tanned hay-makers welcome her coming ; and the sheep-shearer, who clips the fleeces of his flock with his sounding shears. When she comes, let me lie under the thick shade of a spreading beach-tree ; let me walk with her in the early morning, when the dew is yet upon the grass ; let me wander with her in the soft twilight, when the shepherd shuts his fold, and the star of evening appears. Who is she that comes from the south ? Youths and maidens, tell me, if you know, who is she, and what is her name ?

1. Who is he that comes with sober pace, stealing upon us unawares ? His garments are red with the blood of the grape, and his temples are bound with a sheaf of ripe wheat. His hair is thin and begins to fall, and the auburn is mixed with mournful gray. He shakes the brown nuts from the tree. He winds the horn, and calls the hunters to their sport. The gun sounds. The trembling partridge and the beautiful pheasant flutter, bleeding in the air, and fall dead at the sportsman's feet. Who is he that is crowned with the wheat sheaf ? Youths and maidens, tell me, if you know, who is he, and what is his name ?

1. Who is he that comes from the north, clothed in furs and warm wool ? He wraps his cloak close about him ; his head is bald ; his beard is made of sharp icicles. He loves the blazing fire, high piled upon the hearth. He binds skates to his feet, and skims over the frozen lakes. His breath is piercing and cold, and no little flower dares to peep above the surface of the ground, when he is by. Whatever he touches turns to ice. If he were to strike you with his cold hand, you would be quite still and dead, like a piece of marble. Youths and maidens, do you see him ? He is coming fast upon us, and soon he will be here. Tell me, if you know, who is he, and what is his name ?

Charity.

1. HAPPY is the man who has sown in his breast the seeds of charity and love ! From the fountain of his heart rise rivers of goodness ; and the streams overflow for the benefit of mankind. He assists the poor in their trouble ; he rejoices in promoting the welfare of all men. He does not harshly censure his neighbour ; he believes not the tales of envy and malevolence, nor repeats their slanders. He forgives the injuries of men ; he wipes them from his remembrance : revenge and malice

have no place in his heart. For evil he returns not evil ; he hates not even his enemies ; but requites their injustice with friendly admonition. The griefs and anxieties of men excite his compassion : he endeavours to alleviate the weight of their misfortunes ; and the pleasure of success rewards his labour. He calms the fury, he heals the quarrels of angry men ; and prevents the mischiefs of strife and animosity. He promotes in his neighbourhood peace and good will ; and his name is repeated with praise and benedictions.

Health.

1. Who is she that with graceful steps, and with a lively air, trips over yonder plain ?

2. The rose blushes on her cheeks ; the sweetness of the morning breathes from her lips ; joy, tempered with innocence and modesty, sparkles in her eyes ; and the cheerfulness of her heart appears in all her movements. Her name is Health ; she is the daughter of exercise and temperance. Their sons inhabit the mountains and the plain. They are brave, active, and lively, and partake of all the beauties and virtues of their sister. Vigour strings their nerves, strength dwells in their bones, and labour is their delight all the day long. The employments of their father excite their appetites ; and the repasts of their mother refresh them. To combat the passions, is their delight ; to conquer evil habits, their glory. Their pleasures are moderate, and therefore they endure ; their repose is short, but sound and undisturbed. Their blood is pure ; their minds are serene ; and the physician does not find the way to their habitations.

Gratitude.

1. As the branches of a tree return their sap to the root from whence it arose ; as a river pours its streams to the sea, whence its spring was supplied ; so the heart of a grateful man delights in returning a benefit received. He acknowledges his obligation with cheerfulness ; he looks on his benefactor with love and esteem. And if to return a favour be not in his power, he cherishes the remembrance of it through life.

2. The hand of the generous man is like the clouds of heaven which drop upon the earth, fruits, herbage, and flowers : but the heart of the ungrateful is like a desert of sand, which swallows with greediness the showers that fall, buries them in its bosom, and produces nothing.

3. The grateful mind envies not its benefactor, nor strives to conceal the benefit he has conferred. Though to oblige is

better than to be obliged ; though the act of generosity commands admiration ; yet the humility of gratitude touches the heart, and is amiable in the sight both of God and man.

Mortality.

1. CHILD of mortality, whence comest thou ? why is thy countenance sad, and why are thine eyes red with weeping ? I have seen the rose in its beauty ; it spread its leaves to the morning sun. I returned : it was dying upon its stalk ; the grace of the form of it was gone ; its loveliness was vanished away ; its leaves were scattered on the ground, and no one gathered them again.

2. A stately tree grew on the plain ; its branches were covered with verdure ; its boughs spread wide and made a goodly shadow ; the trunk was like a strong pillar ; the roots were like crooked fangs. I returned : the verdure was nipped by the east wind ; the branches were lopped away by the axe ; the worm had made its way into the trunk, and the heart thereof was decayed ; it mouldered away, and fell to the ground.

3. I have seen the insects sporting in the sunshine, and darting along the streams ; their wings glittered with gold and purple ; their bodies shone like the green emerald ; they were more numerous than I could count : their motions were quicker than my eye could glance. I returned : they were brushed into the pool ; they were perishing with the evening breeze ; the swallow had devoured them ; the pike had seized them ; there were none found of so great a multitude.

4. I have seen man in the pride of his strength ; his cheeks glowed with beauty ; his limbs were full of activity ; he leaped ; he walked ; he ran ; he rejoiced in that he was more excellent than those. I returned : he lay stiff and cold on the bare ground ; his feet could no longer move, nor his hands stretch themselves out ; his life was departed from him ; and the breath out of his nostrils. Therefore do I weep, because death is in the world ; the spoiler is among the works of God : all that is made, must be destroyed ; all that is born, must die ; let me alone, for I will weep yet longer.

Immortality.

1. I HAVE seen the flower withering on the stalk, and its bright leaves spread on the ground. I looked again : it sprung forth afresh ; its stem was crowned with new buds, and its sweetness filled the air.

2. I have seen the sun set in the west, and the shades of night shut in the wide horizon ; there was no colour, nor shape, nor

beauty, nor music ; gloom and darkness brooded around. I looked : the sun broke forth again from the east, and gilded the mountain tops ; the lark rose to meet him from her low nest, and the shades of darkness fled away.

3. I have seen the insect, being come to its full size, languish, and refuse to eat : it spun itself a tomb, and was shrouded in the silken cone ; it lay without feet, or shape, or power to move. I looked again : it had burst its tomb ; it was full of life, and sailed on coloured wings through the soft air ; it rejoiced in its new being.

4. Thus shall it be with thee, O man ; and so shall thy life be renewed. Beauty shall spring up out of ashes, and life out of the dust. A little while shalt thou lie in the ground, as the seed lies in the bosom of the earth ; but thou shalt be raised again ; and thou shalt never die any more.

5. Who is he that comes to burst open the prison doors of the tomb ; to bid the dead awake ; and to gather his redeemed from the four winds of heaven ? He descends on a fiery cloud ; the sound of a trumpet goes before him ; thousands of angels are on his right hand. It is Jesus, the Son of God ; the Saviour of men ; the Friend of the good. He comes in the glory of his Father ; he has received power from on high.

6. Mourn not, therefore, child of immortality ! For the spoiler, the cruel spoiler, that laid waste the works of God, is subdued. Jesus has conquered death ; child of immortality, mourn no longer.

Heaven.

1. THE rose is sweet, but it is surrounded with thorns ; the lily of the valley is fragrant, but it springs up amongst the brambles. The spring is pleasant, but it is soon past : the summer is bright, but the winter destroys its beauty. The rainbow is very glorious, but it soon vanishes away : life is good, but it is quickly swallowed up in death.

2. There is a land, where the roses are without thorns ; where the flowers are not mixed with brambles. In that land there is eternal spring, and light without any cloud. The tree of life grows in the midst thereof ; rivers of pleasure are there, and flowers that never fade. Myriads of happy spirits are there, and surround the throne of God with a perpetual hymn. The angels with their golden harps sing praises continually, and the cherubims fly on wings of fire ! This country is Heaven ; it is the country of those that are good ; and nothing that is wicked must inhabit there. The toad must not spit its venom

amongst turtle-doves ; nor the poisonous henbane grow amongst sweet flowers. Neither must any one that does ill, enter into that good land.

3. This earth is pleasant, for it is God's earth, and it is filled with many delightful things. But that country is far better : there we shall not grieve any more, nor be sick any more, nor do wrong any more ; there the cold of winter shall not wither us, nor the heats of summer scorch us. In that country there are no wars nor quarrels, but all dearly love one another.

4. When our parents and friends die, and are laid in the cold ground, we see them here no more ; but there we shall embrace them again, and live with them, and be separated no more. There we shall meet all good men whom we read of in holy books. There we shall see Abraham the called of God, the father of the faithful ; and Moses, after his long wanderings in the Arabian desert ; and Elijah, the prophet of God ; and Daniel who escaped the lions' den : and there the son of Jesse, the shepherd king, the sweet singer of Israel. They loved God on earth ; they praised him on earth ; but in that country they will praise him better, and love him more.

5. There we shall see Jesus, who is gone before us to that happy place : and there we shall behold the glory of the high God. We cannot see him here, but we will love him here. We must be now on earth, but we will often think on Heaven. That happy land is our home ; we are to be here but for a little while, and there forever, even for eternal ages.

The Folly of Pride.

1. If there be any thing which makes human nature appear ridiculous to beings of superiour faculties, it must be pride. They know so well the vanity of those imaginary perfections, that swell the heart of man, and of those little superpumerary advantages of birth, fortune, or title, which one man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a mortal puffed up, and valuing himself above his neighbours, on any of these accounts, at the same time that he is liable to all the common foibles and calamities of the species.

2. To set this thought in its true light, we shall fancy, if you please, that yonder molehill is inhabited by reasonable creatures ; and that every pismire (his shape and way of life only excepted) is endowed with human faculties and passions. How should we smile to hear one give an account of the pedigrees, distinctions, and titles, that reign among them ! Observe how the

whole swarm divide, and make way for the pismire that passes along! You must understand he is an emmet of quality, and has better blood in his veins than any pismire in the molehill.

3. Do you not see how sensible he is of it, how slow he marches forward, how the whole rabble of ants keep their distance! Here you may observe one placed upon a little eminence, and looking down on a long row of labourers. He is the richest insect on this side the hillock: he has a walk of half a yard in length, and a quarter of an inch in breadth; he keeps one hundred menial servants, and has at least fifteen barley corns in his granary. He is now chiding and enslaving the emmet that stands before him, one who, for all that we can discover, is as good an emmet as himself.

4. But here comes an insect of rank! Do not you perceive the little white straw that he carries in his mouth? That straw, you must understand, he would not part with for the longest tract about the molehill: you cannot conceive what he has undergone to purchase it! See how the ants of all qualities and conditions swarm about him! Should this straw drop out of his mouth, you would see all this numerous circle of attendants follow the next that took it up; and leave the discarded insect, or run over his back to come to his successor.

5. If now you have a mind to see the ladies of the molehill, observe first the pismire that listens to the emmet on her left hand, at the same time that she seems to turn away her head from him. He tells this poor insect, that she is a superiour being; that her eyes are brighter than the sun; that life and death are at her disposal. She believes him, and gives herself a thousand little airs upon it. Mark the vanity of the pismire on her right hand. She can scarcely crawl with age; but you must know she values herself upon her birth; and, if you mind, spurns at every one that comes within her reach. The little nimble coquette that is running by the side of her, is a wit. She has broken many a pismire's heart. Do but observe what a drove of admirers are running after her.

6. We shall here finish this imaginary scene. But first of all, to draw the parallel closer, we shall suppose, if you please, that death comes down upon the molehill in the shape of a cock-sparrow; and picks up, without distinction, the pismire of quality and his flatterers, the pismire of substance and his day-labourers, the white straw-officer and his sycophants, with all the ladies of rank, the wits, and the beauties of the molehill.

7. May we not imagine that beings of superiour natures and perfections regard all the instances of pride and vanity among

our own species, in the same kind of view, when they take a survey of those who inhabit this earth ; or (in the language of an ingenious French poet) of those pismires.that people this heap of dirt, which human vanity has divided into climates and regions ?

The Swiftness of Time.

1. THE natural advantages which arise from the position of the earth which we inhabit, with respect to the other planets, afford much employment to mathematical speculation, by which it has been discovered, that no other conformation of the system could have given such commodious distributions of light and heat, or imparted fertility and pleasure, to so great a part of a revolving sphere.

2. It may be, perhaps, observed by the moralist, with equal reason, that our globe seems particularly fitted for the residence of a being, placed here only for a short time, whose task is to advance himself to a higher and happier state of existence, by unremitted vigilance of caution, and activity of virtue.

3. The duties required of man, are such as human nature does not willingly perform, and such as those are inclined to delay, who yet intend some time to fulfil them. It was, therefore necessary that this universal reluctance should be counteracted, and the drowsiness of hesitation wakened into resolve ; that the danger of procrastination should be always in view, and the fallacies of security be hourly detected.

4. To this end all the appearances of nature uniformly conspire. Whatever we see on every side, reminds us of the lapse of time, and the flux of life. The day and night succeed each other, the rotation of seasons diversifies the year, the sun rises, attains the meridian, declines and sets ; and the moon every night changes its form.

5. The day has been considered as an image of the year, and a year as the representation of life. The morning answers to the spring, and the spring to childhood and youth ; the noon corresponds to the summer, and the summer to the strength of manhood. The evening is an emblem of autumn, and autumn of declining life. The night, with its silence and darkness, shows the winter, in which all the powers of vegetation are benumbed ; and the winter points out the time when life shall cease, with its hopes and pleasures.

6. He that is carried forward, however swiftly, by a motion equable and easy, perceives not the change of place but by the variation of objects. If the wheel of life, which rolls thus si-

lently along, passed on through undistinguishable uniformity, we should never mark its approaches to the end of the course. If one hour were like another ; if the passage of the sun did not show that the day is wasting ; if the change of seasons did not impress upon us the flight of the year, quantities of duration equal to days and years would glide unobserved. If the parts of time were not variously coloured, we should never discern their departure or succession, but should live thoughtless of the past, and careless of the future, without will, and perhaps without power, to compute the periods of life ; or to compare the time which is already lost, with that which may probably remain.

7. But the course of time is so visibly marked, that it is even observed by the passage, and by nations who have raised their minds very little above animal instinct : there are human beings, whose language does not supply them with words by which they can number five, but I have read of none that have not names for day and night, for summer and winter.

8. Yet it is certain that these admonitions of nature, however forcible, however importunate, are too often vain ; and that many who mark with such accuracy the course of time, appear to have little sensibility of the decline of life. Every man has something to do which he neglects ; every man has faults to conquer which he delays to combat.

9. So little do we accustom ourselves to consider the effects of time, that things necessary and certain often surprise us like unexpected contingencies. We leave the beauty in her bloom, and, after an absence of twenty years, wonder, at our return, to find her faded. We meet those whom we left children, and can scarcely persuade ourselves to treat them as men. The traveller visits in age those countries through which he rambléd in his youth, and hopes for merriment at the old place. The man of business, wearied with unsatisfactory prosperity, retires to the town of his nativity, and expects to play away the last years with the companions of his childhood, and recover youth in the fields where he once was young.

10. From this inattention, so general and so mischievous, let it be every man's study to exempt himself. Let him that desires to see others happy, make haste to give while his gift can be enjoyed, and remember that every moment of delay takes away something from the value of his benefaction. And let him who proposes his own happiness, reflect, that while he forms his purpose, the day rolls on, and ' the night cometh, *when no man can work.*'

*Slunder and Slanderers.**

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes."—*Rom. iii.*

1. FEW characters are more despicable than the slanderer, and few vices are more pernicious to society than that to which he is addicted. Always lurking for prey, always watching for some unguarded expression, some unstudied act, he winds himself into the little domestic circle, where his presence destroys all ease, and poisons every social joy. Nor does his presence impose less restraint upon the more numerous circles. Every person considers him a spy, *seeking some jest*, which, by *exaggerating*, and representing as sentimental, he may turn to the disadvantage of the innocent author.

2. Thus all cheerful ease and pleasant gayety are destroyed, each choosing to sacrifice every social enjoyment rather than be exposed to vile reproach: for however virtuous men may be, or however conscious of their integrity, they cannot escape his eagle-eyed reproach, which fixes most on those of most merit, because they are most envied:

"No might nor greatness in mortality
Can censure 'scape: back wounding calumny
The whitest virtue strikes. What king so strong
Can tie the gall up in the slanderous tongue?"

3. Against the crafty wiles of the swindler we may guard; against the nocturnal depredations of the thief we may fence; against the murderer we may arm; but against the slanderer we have no defence: he stalks at noonday, and poisons all about him with the venom of his breath; and, as if licensed to destroy reputation, he circulates slander with impunity, and without a blush.

4. Indeed, it is almost dangerous to have a reputation for his cankered breath to feed upon. His microscopic eye magnifies our weaknesses into enormous crimes. Nor are our errors alone the subject of his animadversion; our virtues are construed into vices, and blasted by the breath of calumny. Our frankness is transformed into impudence, our sensibility into weakness, our friendship into deceit, our benevolence into pride, and our religion into hypocrisy. Are we prosperous? It is because we are knavish! Are we unfortunate? It is the award of our crimes! Thus every action is imputed to the worst motive, and every effect traced to a disgraceful cause.

* Whilst the teacher is thus exhibiting to his pupils the odious character of a slanderer, let him be guarded himself, lest his pupils transfer those remarks to himself.

"I see the jewel, best enamelled,
Will lose its beauty : and tho' gold bides still
That others touch ; yet often touching will
Wear gold : and so no man that hath a name
But falsehood and corruption doth it shame."

5. If, indeed, there were but one kind of slanderers, if we were all actuated by the same motive, and had in view the same end, there might be at least a chance of escaping their attacks ; we might find some covert of defence, some shield against their arrows : but we have no such security. If we be wise, we are envious ; if virtuous, they hate ; if in favour, they are jealous of the high, the low—the rich, the poor—the old, the young—all subject to the slanderer's attacks. Nor can even the shade of obscurity protect us from his venom. With the fierceness of the bloodhound he hunts his innocent prey ; with the savagery of the tiger he commences his unprovoked attack, and proudly boasts that he will not spare his victim.

6. One would think human life loaded with miseries enough which are unavoidable, without adding to the bitter cup the gall of calumny ; yet, strange as it may seem, it really appears as if the restless petulant slanderer envied the little repose allotted to the virtuous, and was determined, by every vile means to diminish their already small joys. If it were possible to banish from society this despicable monster, or to destroy his influence, and thereby avoid the broils, the bickerings, and anxieties, which he creates, life would be a paradise compared with what it now is. What miseries he brings to society ! what misery brings he not !

7. To the shame of society be it spoken, that even in a refined age, so reputable are the venders of slander, and so numerous and eager their bidders, that many persons of acknowledged worth seclude themselves from society, lest they should become the objects of attack ; for to be known is to be slandered.

8. But it will be said, ' we need not regard the calumny heaped upon us so long as we are conscious of not meriting them.' Happy, indeed, if it were so ; happy if we could look with indifference upon the vile attempts of those who slander us ; and like the moon, when bayed by the angry cur, continue to travel peaceably on our course : but it is not for us to be thus independent : a reputation is too hard to be acquired, too easily blasted to allow of such indifference. Nor is a neutrality for one's character at all improper : it is not the ground of *extravagant* self love, but of a refined and virtuous sensibi-

9. Hence we often see persons of the greatest worth betray the most anxiety concerning what is said of them in their absence. And well they may when recollecting that it is on the breath of the public our character depends. By a strange perversion of reason and propriety, it has become but too common to ridicule a person until a thorough acquaintance compels us to acknowledge his worth. Instead of charitably believing him possessed of merit, until we know him otherwise, we cruelly oppress till we find it of no avail, and then reluctantly cry—*let him live.*

10. How unreasonable to ridicule the person of whom we know little or nothing. To this practice it is owing, perhaps, more than to any other, that so many worthy persons are kept in disrepute; for to what other cause can we attribute it? Or what is the cause of those broils and misunderstandings we so often witness in society? What is it that imposes so many barriers to social enjoyment? What that blasts the fairest reputation, and sinks the envied possessor into disgrace and ruin?

“ ’Tis slander,
Whose edge is sharper than the sword; whose tongue
Out-venoms all the worms of Nile, whose breath
Rides on the posting winds, and doth belie
All corners of the world. Kings, Queens and states,
Maids, matrons, nay, the secrets of the grave,
This viperous slander enters.”

The Ungrateful Guest.

1. PHILIP, king of Macedon, is celebrated for an act of private justice, which does great honour to his memory. A certain soldier in the Macedonian army, had, in various instances, distinguished himself by extraordinary acts of valour; and had received many marks of Philip's approbation and favour. On a particular occasion, this soldier embarked on board a vessel, which was wrecked by a violent storm; and he was cast on the shore, helpless and naked, with scarcely any appearance of life. A Macedonian, whose lands were contiguous to the sea, came opportunely to be witness of his distress; and, with the most humane and charitable tenderness, flew to the relief of the unhappy stranger. He bore him to his house, laid him in his own bed, revived, cherished, and comforted him; and, for forty days, supplied him freely with all the necessaries and conveniences, which his languishing condition could require. The soldier, thus happily rescued from death, was incessant in the warmest expressions of gratitude to his benefactor; assured him of his interest with the king; and of his determination to

obtain for him, from the royal bounty, the noble returns which such extraordinary benevolence had merited. He was at length completely recovered ; and was supplied by his kind host with money to pursue his journey.

2. After some time, the soldier presented himself before the king ; he recounted his misfortunes ; he magnified his services : and this inhuman wretch, who had looked with an eye of envy on the possessions of the man by whom his life had been preserved, was so devoid of gratitude, and of every humane sentiment, as to request that the king would bestow upon him the house and lands, where he had been so tenderly and kindly entertained. Unhappily, Philip, without examination, precipitately granted his infamous request. The soldier then returned to his preserver, and repaid his goodness, by driving him from his settlement, and taking immediate possession of all the fruits of his honest industry.

3. The poor man, stung with such an instance of unparalleled ingratitude and insensibility, boldly determined, instead of submitting to his wrongs, to seek relief ; and, in a letter addressed to Philip, represented his own, and the soldier's conduct, in a lively and affecting manner. The king was instantly fired with indignation. He ordered that ample justice should be done without delay ; that the possessions should be immediately restored to the man whose charitable offices had been thus horribly repaid ; and, to show his abhorrence of the deed, he caused the soldier to be seized, and to have these words branded on his forehead : ' The Ungrateful Guest.'

A True Friend.

1. CONCERNING the man you call your friend, tell me, will he weep with you in the hour of distress ? Will he faithfully reprove you to your face, for actions for which others are ridiculing, or censuring you behind your back ? Will he dare stand forth in your defence, when detraction is secretly aiming its deadly weapons at your reputation ? Will he acknowledge you with the same cordiality, and behave to you with the same friendly attention, in the company of your superiours in rank and fortune, as when the claims of pride or vanity do not interfere with those of friendship ?

2. If misfortunes and losses should oblige you to retire into the walks of humble life, in which you cannot appear with the same distinction, or entertain your friends with the same liberality as formerly, will he still think himself happy in your society ? And instead of gradually withdrawing himself from an

unprofitable connexion, take pleasure in professing himself your friend, and cheerfully assist you to support the burden of your afflictions ?

3. When sickness shall call you to retire from the gay and busy scenes of the world, will he follow you into your gloomy retreat, and listen with attention to your tale of woe ? Will he administer the balm of consolation to your fainting spirit ? And lastly, when death shall burst asunder every earthly tie, will he shed a tear upon your grave, and lodge the dear remembrance of your mutual friendship in his heart, as a treasure never to be resigned ? The man who will not do all this, may be your companion, your flatterer, your seducer—but believe me, he is not your friend.

True Pleasure.

1. THE man whose heart is replete with pure and unaffected piety, who looks upon the great Creator of the universe, in that just and amiable light which all his works reflect upon him, cannot fail of tasting the sublimest pleasure, in contemplating the stupendous and innumerable effects of his infinite goodness.

2. Whether he looks abroad on the moral or natural world, his reflections must still be attended with delight ; and the sense of his own unworthiness, so far from lessening, will increase his pleasure, while it places the forbearing kindness and indulgence of his Creator, in a still more interesting point of view.

3. Here his mind may dwell upon the present, look back to the past, or stretch forward into futurity, with equal satisfaction ; and the more he indulges contemplation, the higher will his delight arise. Such a disposition as this, seems to be the most secure foundation on which the fabric of true pleasure can be built.

4. Next to the veneration of the Supreme Being, the love of human kind seems to be the most promising source of pleasure. It is a never-failing one to him, who, possessed of this principle, enjoys all the power of indulging his benevolence ; who makes the superiority of his fortune, his knowledge, or his power, subservient to the wants of his fellow-creatures.

5. It is true there are few whose power or fortune are so adequate to the wants of mankind, as to render them capable of performing acts of universal beneficence ; but a spirit of universal benevolence may be possessed by all ; and the bounteous Author of Nature has not proportioned the pleasure to the greatness of the effect, but to the greatness of the cause.

6. The contemplation of the beauties of the universe, the cordial enjoyments of friendship, the tender delights of love,

and the rational pleasures of religion, are open to all ; and each of them seem capable of giving real happiness. These being the only foundations from which true pleasure springs, it is no wonder that many should be compelled to say they have found it ; and still cry out, ' Who will show us any good ? ' They seek it in every way but the right way ; they want a heart for devotion, humanity, and love, and a taste for what is truly beautiful and admirable.

The Wisdom of Providence.

1. In contemplating the various scenes of life, the vicissitudes of the seasons, the perfect regularity, order, and harmony of nature, we cannot but be filled with wonder and admiration, at the consummate wisdom and beneficence of the all-wise and gracious Creator. His consummate wisdom and goodness have made the various seasons of the year perfectly consonant to the refined feelings of man, and peculiarly adapted them to the universal preservation of nature.

2. Dreary winter is past ; its severe cold is mitigated, the returning zephyrs dissolve the fleecy snow, and unlock the frozen streams, which overflow the extensive meadows, and enrich the teeming earth. At length the rapid streams begin to glide gently within their banks ; the spacious meadows soon receive their usual verdure, and the whole face of nature assumes a cheerful aspect. By the refreshing showers, and vivifying power of the genial sun, we behold the rapid and amazing progress of vegetation.

3. What is more pleasing to the eye, or grateful to the imagination, than the agreeable and delightful return of spring ? The beauties of nature at once expel the gloomy cares of dreary winter. The benign influence of the sun gives a brisk circulation to the animal fluids, and happily tends to promote the propagation of animated nature. In the spring we behold the buds putting forth their blossoms ; in summer we meet the charming prospect of enamelled fields, which promise a rich profusion of autumnal fruits.

4. These delightful scenes afford to man a pleasing anticipation of enjoying the bounties of Providence, cheer him in adversity, and support him under the various misfortunes incident to human life. In the spring, when we behold plants and flowers peeping out of the ground, reviving and flourishing at the approach of the vernal sun ; when we behold the seed, which the laborious husbandman casts into the earth, starting *into life, and rising into beauty, from the remainder of that which*

perished in the preceding autumn, we are filled with the most pleasing sensations at the universal re-animation of nature.

5. The warm and invigorating sun produces myriads of insects, which have been lifeless through the hoary frosts of winter. The herds go forth to graze on the verdant plains. The numerous flocks quit their folds with their young, to feed on the distant mountains. The matin lark, with all the charming choir which nature wakes to cheerfulness and love, tune their melodious voices to hail the welcome return of spring. The busy bee flies over the fields, and extracts the liquid sweets from every flower.

6. How pleasing ! how wonderful ! how delightful are the scenes presented to our view ! The spring of the year is strikingly emblematical of that grand and universal resurrection, which shall commence at the final consummation of all things. May its beauties, therefore, raise our affections to those superior regions of bliss, into which the truly virtuous shall then enter, and forever enjoy an unfading and eternal spring.

Comforts of Religion.

1. THERE are many who have passed the age of youth and beauty ; who have resigned the pleasures of that smiling season ; who begin to decline into the vale of years, impaired in their health, depressed in their fortunes, stript of their friends, their children, and perhaps still more tender connections. What resource can this world afford them ? It presents a dark and dreary waste, through which there does not issue a single ray of comfort. Every delusive prospect of ambition is now at an end ; long experience of mankind, an experience very different from what the open and generous soul of youth had fondly dreamt of, has rendered the heart almost inaccessible to new friendships. The principal sources of activity are taken away, when those for whom we labour, are cut off from us ; those who animated, and those who sweetened all the toils of life. Where then can the soul find refuge, but in the bosom of Religion ? There she is admitted to those prospects of Providence and futurity, which alone can warm and fill the heart. I speak here of such as retain the feelings of humanity ; whom misfortunes have softened, and perhaps rendered more delicately sensible : not of such as possess that stupid insensibility, which some are pleased to dignify with the name of philosophy.

2. It might therefore be expected, that those philosophers who think they stand in no need themselves of the assistance of religion to support their virtue, and who never feel the want of

its consolations, would yet have the humanity to consider the very different situation of the rest of mankind ; and not endeavour to deprive them of what habit, at least, if they will not allow it to be nature, has made necessary to their morals, and to their happiness. It might be expected, that humanity would prevent them from breaking into the last retreat of the unfortunate, who can no longer be objects of their envy or resentment ; and tearing from them their only remaining comfort. The attempt to ridicule religion may be agreeable to some, by relieving them from restraint upon their pleasures ; and may render others very miserable, by making them doubt those truths, in which they were most deeply interested ; but it can convey real good and happiness to no one individual.

Filial Piety and Obedience.

1. FILIAL piety is the prime affection of the soul, and one of the most sacred and important of all social relations. It is the voice of nature, sanctioned by the authority of reason and revelation, and derived from the best and purest feelings of the heart. Consider that its violation was always regarded, by the wisest and most enlightened people, as the most flagrant breach of morality, and therefore was punished with the severest rigour. Reason fully justifies the principle upon which the laws of the Jews, the Romans, and the Chinese, against refractory and undutiful children, were founded ; for filial disobedience is a sure mark of that insensibility, as well as of that ingratitude and injustice, which have a direct tendency to a violation of order, and the commission of crimes.

2. Filial love, on the contrary, is the certain indication of such an amiable temper, as will display itself with uniform benevolence in all relations, in which hereafter, as a man, you will stand to society. It is the root of the most endearing charities ; its branches are vigorous, and will bear the most precious, and the most delicious fruit. There is the best reason to presume that an affectionate son will become an affectionate brother, friend, husband, and father. When arrived at the age of mature reason, you will be sensible that the restraints formerly laid upon you by your parents were the effects of true regard, intended to shield you from evil, not to debar you from good, to guard you from danger, not to contract the circle of your pleasures, for the sake of asserting authority, or displaying power.

3. Let, therefore, no foolish vanity, no levity or caprice of temper, no arrogance, arising from superiour fortune, or the

consciousness of superiour or more fashionable accomplishments, so far possess your mind, and blind your understanding, as to induce you to treat your parents with inattention or disrespect. Always remember that your duty to them is inferiour only to that which binds you to the great Author of your being ; and that neither the implicit submission of childhood, nor the return of affectionate offices in a more advanced age, can ever cancel your obligations for a father's protection, or repay the solitudes of a mother's tenderness.

4. Reflect that time pursues his flight on rapid wings, and that the hours of youth, like the waters of an impetuous stream, roll on never to return. You must be sensible, that the portion of life appropriated to your education, is not, if duly considered, a season for pleasure and pastime alone ; that the days will come, when you will have no leisure, from the engagements of the world, to increase your stock of knowledge by study, and to improve by regular application those talents which Providence has committed to your care, for the use of which you are accountable to conscience, to society, and to Heaven ; from the abuse and neglect of which will spring sad regret and unavailing sorrow ; but from the cultivation of which will arise the delights of a self-applauding mind, and the respect and honour of the virtuous and the wise.

5. In whatever station you may be placed, fail not to improve every opportunity, and to seek every means of acquiring knowledge, afforded by tutors and professors ; cultivate the acquaintance of the learned, the accomplished, the serious, and well disposed ; disregard the solicitations of the idle, and resist the allurements of the dissipated, the intemperate, and the irregular, who may urge you to drain the bowl of intoxication, and transgress the bounds of discipline. Look to the result of their misconduct, and you will remark, that far from affording any true pleasure to an ingenuous mind, it terminates in disgrace, punishment, and ruin.

6. Consider that no habit is so conducive to the accomplishment of the great ends of education, as a habit of diligence. Idleness is the parent of every vice ; but well directed activity is the source of every laudable pursuit, and honourable attainment. It is peculiarly adapted to the frame and constitution of youth, promotes good humour, and is conducive to health. Indolence and inactivity are no less subversive of every purpose of mental improvement than of the general happiness of life. An idle boy will gradually lose the energy of his mind, will grow *indifferent to the common objects of pursuit*, except such as sti-

multate his passions with force ; and when he advances into life, he will with difficulty be prevailed upon to make any important exertion, even for the promotion of his own interest, and much less for that of his friends.

7. The character of a sluggard—of him, who loses the pleasant, the healthy, and the precious hours of the morning in sleep, and the remaining part of the day in indolence, is justly reputed contemptible. While his powers of mind remain torpid, the diligent applies his activity to the most useful ends. His steps may not be uniformly rapid, or his actions always conspicuous ; he may not attract the gaze of mankind, or move in the circle of fashionable levity and dissipation : but you may observe, that by habitual dexterity of conduct, and the practice of business, he is qualified to meet the difficulties, and fulfil the duties of any situation in which he may be placed ; and you will frequently see him, by his unremitting perseverance, acquire objects of fortune, distinction and honour, which men of unimproved talents very rarely, if ever, obtain.

8. ‘ Excellence is never granted to man, but as the reward of labour. It argues indeed no small strength of mind to persevere in habits of industry, without the pleasure of perceiving those advances, which, like the hand of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.’

9. If you take an extensive survey of the world, you may remark that nothing great or laudable, nothing splendid or permanent, can be effected without the exertion of diligence. Are not the treasures of fortune, the fruits of industry, the acquirements of learning, and the monuments of glory, to be attributed to its animating influence ? Behold the student engaged in poring over the volumes of knowledge by his midnight lamp, and stealing his hours of study even from the season of repose ; behold the peasant, roused by the dawn of the morning to pursue his daily toils along the furrowed field : repair to the manufactory of the artificer, and amidst the various divisions of labour, observe with what alacrity all the sons and daughters of industry are plying their incessant tasks ; or visit the crowded haven, where the favourable gales call the attention of the vigilant mariners ; and you will remark that the whole scene is life, motion and exertion.

10. In these various situations, in every nation of the globe, from the ardent and enterprising sons of America, to the almost countless myriads which people the wide plains of China, you may observe that the principle of diligence, like the great law

of creation, which causes the planets to perform their invariable revolutions, pervades each busy scene, and throughout the world actuates the race of men for some useful purpose.

Education of Youth.

See the Author's Mirror and Academician.

1. THE great and extensive advantages which must necessarily accrue to society at large, from the proper education of youth, will appear from considering the influence of their examples upon all around them. If ignorance should be suffered to cloud their understandings, and immorality, resulting from a want of proper discipline, should disgrace their conduct, the injury done to society will extend to all its members. But if our youth be well instructed in their duty, and their conduct prove the rectitude of their principles, the beneficial effects of their actions, like the overflowing waters of a fertilizing stream, will spread far and wide in every direction, and the final result to the state will be highly important and eminently beneficial, as it will consist in general stability of principles, general regularity of conduct, and general happiness.

2. The rising generation, brought up in the true principles of religion, enlightened by general knowledge, and encouraged not less by the examples, than improved by the advice of their parents and their teachers, will be freed from the imputation of degeneracy; they will follow their ancestors in the paths of integrity, honour, and true nobleness of conduct; they will be fortified against the attacks and the artifices of infidelity, and will persevere, as they advance in life, in every virtuous and honourable pursuit.

3. And may this indispensable and invaluable truth be forever inculcated by parents and teachers, with a degree of solicitude and zeal proportioned to the importance of the subject, and forever remembered by the young, that the honour, liberty, and independence of America must depend upon religion, virtue and knowledge, as their firmest and best supports. In all ranks of society, and more particularly among professional men, it is more immediately requisite that these constituents of personal merit should be carried to the greatest perfection.

4. Every sincere lover of his country, therefore, will be eager to promote, by all expedients in his power, that rational, enlightened and comprehensive system of education, which improves and perfects all of them; and he will determine that every channel to useful information ought to be opened, every suitable reward proposed, and every honourable incitement held out, which may stimulate our ingenious youth to improve.

to the utmost of their power, the faculties with which Providence has blessed them, in order that the seeds of instruction may produce the most copious harvest of virtue, and their conscientious and able discharge of all the duties of life may contribute equally to the happiness of themselves and their friends, and to the general prosperity and true glory of their country.

Learning our own Language.

See the Juvenile Instructor, Expositor, and Academician.

1. A good foundation in the general principles of grammar, is in the first place, necessary to all those who are initiated in a learned education; and to all others likewise, who shall have occasion to learn modern languages. Universal grammar cannot be taught abstractedly: it must be taught with reference to some language already known, in which the terms are to be explained, and the rules exemplified. The learner is supposed to be unacquainted with all but his native tongue; and in what other can you, consistently with reason and common sense, explain it to him? When he has a competent knowledge of the main principles of grammar, in general, exemplified in his own language, he then will apply himself with great advantage, to the study of any other. To enter at once upon the science of grammar, and the study of a foreign language, is to encounter two difficulties together, each of which would be much lessened by being taken separately, and in its proper order.

2. For these plain reasons, a competent grammatical knowledge of our own language is the true foundation upon which all literature, properly so called, ought to be raised. If this method were adopted in our schools; if children were first taught the common principles of grammar, by some short and clear system of English grammar, which happily, by its simplicity and facility is perhaps fitter than any other language for such a purpose; they would have some notion of what they were going about, when they should enter into the Latin grammar; and would not be engaged so many years as they now are, in that most irksome and difficult part of literature, with so much labour of the memory, and with so little assistance of the understanding.

3. Whatever the advantages or defects of the English language be, as it is our own language it deserves a high degree of our study and attention, both with regard to the choice of words which we employ, and with regard to the syntax, or the arrangement of those words in a sentence. We know how much *the Greeks* and *the Romans*, in their most polished and flourish-

g times, cultivated their own tongues. We know how much udy both the French and Italians have bestowed upon theirs. Whatever knowledge may be acquired by the study of other nguages, it can never be communicated with advantage, except y such as can write and speak their own language well. Let e matter of an author be ever so good and useful, his compositions will always suffer in the public esteem, if his expression e deficient in purity and propriety.

4. At the same time the attainment of a correct and elegant yle is an object which demands application and labour. If y imagine that they can catch it merely by the ear, or acquire y a slight perusal of some of our good authors, they will find emselves much disappointed. The many errors, even in int of grammar, the many offences against purity of language, hich are committed by writers who are far from being con- mptible, demonstrate that a careful study of the language is eviously requisite, in all who aim at writing it properly.

5. These observations appear to determine conclusively, e subject which we have been discussing. They will suffice erefore, to prove, that the application of a child to a dead nguage, before he is acquainted with his own, is a lamentable aste of time, and highly detrimental to the improvement of s mind.

6. The general principles of grammar are common to all lan- ages ; a noun is the same in English, French, Latin, Greek, c. The variety of languages is easily acquired by observa- on and practice, when a preliminary knowledge of our own ammar is obtained. But the comprehension of our native nguage is not the only good preparative for the study of other nguages. Some previous acquaintance with the general na- re of things, is necessary to the accomplishment of this end, at words may be the only obstruction in our literary progress. or, although it be useful to leave some difficulties in the way a child, that he may exercise his mind in overcoming them, et he must not be disgusted by too many or too great impedi- ents. Our whole attention should consist in proportioning the fficulties to his powers, and in offering them to his considera- on individually.

7. If Latin were made the primary object of a child's lessons e would lose a vast portion of time in the study of grammar ; e would be incapable of perceiving the beauties of that lan- age, because he would not have acquired any previous know- dge. No benefit, therefore, could possibly accrue from read- g, in the Latin tongue, subjects which he couldnot understand

in his own. But by becoming well acquainted with our best poets and prose-writers, he will easily learn, independently of the number of ideas, which he will gain thereby, the general rules of grammar; several examples will unfold them, and a proper application of others may be soon made without difficulty. Besides, he will acquire taste and judgment, and be well prepared to feel the beauties of a foreign tongue, when he begins to feel the beauties of his own. His knowledge being also extended and diversified, it will be found that the sole difficulty attendant on the study of Latin consists in learning words; so that to obtain a just knowledge of things, he must apply himself to such Latin authors only as are within the reach of his capacity, and whose writings he can comprehend with the same facility as if they were written in his native language.

8. By this plan he will easily acquire the Latin tongue, treasure up fresh knowledge as he advances, and experience no disgust in the study of it. Nothing can be more useless than to fatigue a child, by filling his memory with the rules of a language which he does not yet understand. For, of what advantage is the knowledge of all its rules, if he be unable to apply them? We should wait, therefore, till reading has gradually enlightened his mind, and then the task becomes less irksome to him. When he has studied his own language, we should anticipate the principal differences between the Latin and English syntax. His surprise in perceiving an unexpected difference will excite his curiosity, and effectually remove all distaste. After this, and not before, he may devote a part of each day to Latin; but it ought never to be the principal object of his studies.

9. Such is the outline of this plan of education, which has nature for its basis, and reason for its superstructure; but such a plan, it must be granted, is not to be found in any of our seminaries of learning. Their system inverts knowledge; this proposes to make it orderly and progressive. Theirs is founded on precedent and long established usage; this is recommended by its obvious utility and economy of time.

Female Education.

1. If education, in general, lies at the foundation of individual, domestic, and national happiness, this is especially the case with female education. It is a concern in which the highest interests of mankind are at stake. It involves the vital principles of social welfare. And according as it is attended to, or neglected; according as it is wisely or erroneously pursued,

1 public or private happiness be nourished or poisoned at root. Upon the education of woman it depends, under Divine Providence, whether she shall be the most useful, or the most mischievous of mortals ; whether she shall be the most valuable blessing of human society, or the most dreadful scourge of Almighty visitation. Solemn thought ! How deeply ought this subject to engage the attention, to interest the heart, to excite the prayers, and to animate the diligence of every parent.

2. We are, perhaps, wiser than our fathers, in having learned to appreciate more justly than they did, the talents of woman, and in devising plans of education better fitted to develop and improve these talents. But it is feared we fall below our venerable predecessors, in cultivating the moral and religious character of females, and in fitting them for some of the more useful and important duties of their sex. When we learn, generally to correct this error ; when we teach our daughters properly to estimate their true dignity, and diligently to pursue their real happiness, when we persuade them to reflect, that education consists not in the acquisition of dazzling and meretricious arts, but in preparing themselves to be respectable and useful wives, mothers, members of society, and christians, then, and not till then, may we hope to see the moral character of society raised, and the real importance of the female sex more fully estimated, and more duly honoured.

Monition to Children.

1. It is to little effect that moral instruction is conveyed to you, if you will neither listen to, nor observe the precepts which are recommended. You can give no better proofs of a sullen temper, than by paying proper respect to those lessons which are calculated for the improvement, either of the faculties of the mind, or affections of the heart.

2. Think not that the business of education is a hardship to which you are subject. It is intended solely for your benefit, and to instruct you in those virtues and accomplishments which will tend to make you good and happy, useful and agreeable. Consider, likewise, that your parents, by their conduct in this instance, are discharging that office which is incumbent on them. Their interest, therefore, and their duty, are sufficient inducements for the one to furnish the means of improvement, and for the others to be docile and obedient to their teachers.

3. Should you at any time receive reproof, though you may think yourselves then aggrieved, yet in the serious moments of

reflection, when you will be more capable of judging from what motive, and to what purpose it was given, you will be affected by very different emotions, and will be thankful to your monitor. 'Reproof,' says the wise man, 'gives wisdom, but a child left to himself, bringeth his mother to shame;' because in the early stage of life, children are chiefly under maternal care and tuition. To make them wise and good, they must not only be instructed in their duty, but be reprov'd and admonish'd, when they do wrong. If left to their own wills, or suffered to follow their own inclinations, they will prove, as experience too evidently demonstrates, a disgrace to those by whose indulgence they were unrestrained.

4. You, therefore, who are blessed with good and pious parents, I would address in the words of Solomon—'Children, keep the commandments of your father; and forsake not the law of your mother. Bind them continually upon your hearts, and tie them about your necks. Whithersoever you go, they shall lead you; when you sleep, they shall keep you; and when you awake, they shall talk with you.'

5. Having thus considered the advantages of a docile temper, I shall conclude with a few observations on the best means of acquiring or improving it.

6. The first thing necessary is, **ATTENTION**. Without this, the most useful lessons of instruction will have but little effect on your minds. You can neither retain in memory that which has been communicated to you, nor digest it afterwards. Your inattention will also be disrespectful to those who are delivering any discourse, or conveying any information which is intended for your improvement. If you aspire after knowledge, you will listen to her voice; otherwise you will be 'even like the deaf adder that stoppeth her ears.' But whatever may be the mode of instruction or the object of it, without attention you can profit but little. No proficiency can be made in any course of study or learning, without application. Sufficient time is allowed you to relax your minds; but when you are employed on serious subjects, let not your thoughts be dissipated. Indulge not in careless indifference, because the business of education is a matter of great importance, and, therefore, requires the most constant assiduity.

7. The next thing I would recommend to you is, a seasonable taciturnity: without this, it is impossible you can give that degree of attention which is necessary. To be loquacious or talkative whilst you are receiving instruction, denotes a *frivolous mind*. Silence is the first step to wisdom. It was held in

such great esteem amongst the ancients, that they deified it, that is, they worshipped it as a god. By the Romans it was represented under a female form, holding up a finger to its mouth. Solomon has left an observation upon this subject. 'There is a time,' says he, 'to speak, and a time to hold one's peace.' This being the case, you will do wrong to suppose that a restraint of this kind, at proper intervals, is an instance of rigour. They are your best friends who lay this injunction upon you; to which you will strictly conform, if you have a wish or an inclination to be improved. It is only by knowledge that we raise the dignity of human nature; without this we should rank with the untutored savage. And there cannot be a greater disgrace to a rational being, than to be ignorant, in so enlightened a period as the present, where so many opportunities offer for cultivating the understanding.

Parental Example.

1. In the management of children in school, the parents' example commonly has more weight than a teacher's precepts. It is of the utmost consequence that parents co-operate with the teacher, both by precept and example, and that they contribute all in their power to inspire their children with a regard and veneration for their instructors. They ought, indeed, first to find one who is worthy of esteem and veneration; for it is difficult, and indeed unnatural, to compel children to esteem and love him, who possesses not amiable and estimable qualities. When such an instructor is found, great confidence should be placed in him. He should be considered as the companion of the parents, and the friend of their children.

2. Children, from a want of judgment, of experience of principle, however well treated, will often complain to their parents of ill usage. If there is no reason for complaint, they will not hesitate to invent one. If the parents listen to them, they will observe no bounds, and hesitate not to propagate the most shocking calumnies against their instructors. The love of novelty induces them to wish to be removed to some other place of education; revenge for some proper correction inflicted upon them, urges them to spare no pains in injuring their teacher's character or interest. The most flagrant acts of injustice, in this particular, have been committed by parents at the instigation of their children. They have been known to attack worthy, benevolent, and generous instructors in the most virulent and insulting manner, and throw out the most malicious, false, and black aspersions, on their character, because

a wayward child had told a falsehood concerning the rules, regulations and discipline of the school. The fact alleged, has been proved to be a falsehood, but pride or ignorance kept the parents from retracting, and even stimulated them to add new virulence to their merciless invectives. So thankless is this useful office when parents are destitute of judgment, humanity, and gratitude !

3. This unfortunate conduct of ill-judging parents, is very common. There is scarcely a school in America that could not produce instances of it. It has been complained of by many sensible and judicious instructors. It has broke the peace of many ingenious and respectable persons, who have been engaged in the care and instruction of youth, and paved the way to the ruin of hopeful children.

Vision of Mirza.

1. On the fifth day of the moon, which according to the custom of my forefathers I always keep holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the top of the mountains, I fell into a profound contemplation on the vanity of human life ; and passing from one thought to another, surely, said I, man is but a shadow, and life a dream. Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, but who was in reality, a being of superiour nature. I drew near with profound reverence, and fell down at his feet. The genius smiled upon me with a look of compassion and affability, that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, Mirza, said he, I have heard thee in thy soliloquies : follow me.

2. He then led me to the highest pinnacle of the rock, and placing me on the top of it, cast thy eyes eastward, said he, and tell me what thou seest. I see, said I, a huge valley, and a prodigious tide of water rolling through it. The valley that thou seest, said he, is the vale of misery ; and the tide of water that thou seest, is part of the great tide of eternity. What is the reason, said I, that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other ? What thou seest said he, is that portion of eternity which is called *Time*, measured out by the sun, and reaching from the begin-

ning of the world to its consummation. Examine now, said he, this sea that is bounded with darkness at both ends, and tell me what thou discoverest in it. I see a bridge, said I, standing in the midst of the tide. The bridge thou seest, said he, is human life ; consider it attentively. Upon a more leisurely survey of it, I found that it consisted of threescore and ten arches, with several broken arches, which, added to those that were entire, made up the number about a hundred.

3. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand : but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it. But tell me further, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, and a black cloud hanging on each end of it. As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it ; and, upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, than they fell through them into the tide, and immediately disappeared. These hidden pitfalls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, than many fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire. There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent with so long a walk.

4. I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy, to see several dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that stood by them, to save themselves. Some were looking up towards the heavens in a thoughtful posture, and, in the midst of a speculation, stumbled and fell out of sight. Multitudes were very busy in the pursuit of bubbles, that glittered in their eyes, and danced before them ; but often, when they thought themselves within the reach of them, their footing failed, and down they sunk. In this confusion of objects, I observed some with scimitars in their hands, and others with urinals, who ran to and fro upon the bridge, thrusting several persons on trap-doors which did not seem to lie in their way, and which they might have escaped had they not been thus forced upon them.

5. The genius seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it. Take thine eyes off the bridge, said he, and tell me if thou seest any thing thou dost not comprehend. Upon looking up, what mean, said I, those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and, among many other feathered creatures, several little winged boys, that perch in great numbers upon the middle arches. These, said the genius, are envy, avarice, superstition, despair, love, with the like cares and passions that infect human life.

6. I here fetched a deep sigh : alas, said I, man was made in vain ! how is he given away to misery and mortality ! tortured in life, and swallowed up in death ! The genius being moved with compassion towards me, bid me quit so uncomfortable a prospect. Look no more, said he, on man in the first stage of his existence, in setting out for eternity ; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it. I directed my sight as I was ordered, and (whether or not the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate,) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts.

7. The clouds still rested on one half of it, insomuch that I could discover nothing in it ; but the other appeared to me a vast ocean, planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the sides of fountains, or resting on beds of flowers. Gladness grew in me at the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats ; but the genius told me there was no passage to them, except through the gates of death that I saw opening every moment upon the bridge.

8. The islands, said he, that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the sea shore. There are myriads of islands behind those which thou here discoverest, reaching further than thine eye, or even thine imagination, can extend itself. These are the *mansions* of good men after death, who, according to the de-

gree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them : every island is a paradise accommodated to its respective inhabitants.

9. Are not these, O Mirza, habitations worth contending for ? Does life appear miserable, that gives thee opportunities of earning such a reward ? Is death to be feared, that will convey thee to so happy an existence ? Think not man was made in vain, who has such an eternity reserved for him. I gazed with inexpressible pleasure on these happy islands. At length, said I, show me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant. The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating ; but instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels, grazing upon the sides of it.

The Earl of Strafford.

1. THE Earl of Strafford defended himself against the accusations of the House of Commons, with all the presence of mind, judgment, and sagacity, that could be expected from innocence and ability. His children were placed beside him as he was thus defending his life, and the cause of his royal master. After he had, in a long and eloquent speech, delivered without premeditation, confuted all the accusations of his enemies, he thus drew to a conclusion. ' But, my lords, I have troubled you too long : longer than I should have done, but for the sake of these dear pledges which a saint in heaven has left me.' Upon this he paused ; dropped a tear ; looked upon his children, and proceeded ; ' What I forfeit for myself is a trifle : that my indiscretions should reach my posterity, wounds me to the heart. Pardon my infirmity. Something I should have added, but I am not able ; and therefore let it pass. And now, my lords, for myself. I have long been taught, that the afflictions of this life are overpaid by that eternal weight of glory which awaits the innocent. And so, my lords, even so, with the utmost tranquillity, I submit myself to your judgment, whether that judgment be life or death : not my will, but thine, O God, be done !'

2. His eloquence and innocence induced those judges to pity, who were the most zealous to condemn him. The king

himself went to the house of lords, and spoke for some time in his defence ; but the spirit of vengeance, which had been chained for eleven years, was now roused ; and nothing but his blood could give the people satisfaction. He was condemned by both houses of parliament ; and nothing remained but for the king to give his consent to the bill of attainder. But, in the present commotions, the consent of the king would very easily be dispensed with ; and imminent danger might attend his refusal. Charles, however, who loved Strafford tenderly, hesitated, and seemed reluctant ; trying every expedient to put off so dreadful an office as that of signing the warrant for his execution. While he continued in this agitation of mind, and state of suspense, his doubts were at last silenced by an act of great magnanimity in the condemned lord. He received a letter from that unfortunate nobleman, desiring that his life might be made a sacrifice to obtain reconciliation between the king and his people : adding, that he was prepared to die ; and that to a willing mind there could be no injury. This instance of noble generosity was but ill repaid by his master, who complied with his request. He consented to sign the fatal bill by commission : and Strafford was beheaded on Tower hill ; behaving with that composed dignity of resolution, which was expected from his character.

Founder of Christianity.

1. NEVER was there on earth any other person of so extraordinary a character as the founder of our religion. In him we uniformly see a mildness, dignity, and composure, and a perfection of wisdom and of goodness, that plainly point him out as a superiour being. But his superiority was all in his own divine mind. He had none of those outward advantages that have distinguished all other lawgivers. He had no influence in the state ; he had no wealth ; he aimed at no wordly power. He was the son of a carpenter's wife, and he was himself a carpenter. So poor were his reputed parents, that at the time of his birth, his mother could obtain no better lodging than a stable ; and so poor was he himself, that he often had no lodging at all.

2. That he had no advantages of education, we may infer from the surprise expressed by his neighbours on hearing him speak in the synagogue : ' Whence hath this man these things ? What wisdom is this which is given him ? Is not this the carpenter, the son of Mary ? Are not his brethren and sisters with us ? ' This point, however, we need not insist on ; as from no education, *that his own* or any other country could have afforded, was it

possible for him to derive that supernatural wisdom and power, that sanctity of life, and that purity of doctrine, which so eminently distinguish him. His first adherents were a few fishermen ; for whom he was so far from making any provision, that when he sent them out to preach repentance and heal diseases, they were, by his desire, furnished with nothing but one coat, a pair of sandals, and a staff.

3. He went about, in great humility and meekness, doing good, teaching wisdom, and glorifying God, for the space of about three years, after the commencement of his ministry ; and then, as he himself had foreseen and foretold, he was publicly crucified. This is the great personage, who at this day gives law to the world. This is he, who has been the author of virtue and happiness to millions and millions of the human race. And this is he, whom the wisest and best men that ever lived, have revered as a Divine Person, and gloried in, as the Deliverer and Saviour of mankind.

The Balance of Happiness.

AN extensive contemplation of human affairs,* will lead us to this conclusion, that among the different conditions and ranks of men, the balance of happiness is preserved, in a great measure, equal ; and that the high and the low, the rich and the poor, approach, in point of real enjoyment, much nearer to each other, than is commonly imagined.

2. In the lot of man, mutual compensations, both of pleasure and of pain, universally take place. Providence never intended, that any state here should be either completely happy, or entirely miserable. If the feelings of pleasure are more numerous, and more lively, in the higher departments of life, such also are those of pain. If greatness flatters our vanity, it multiplies our dangers. If opulence increases our gratifications, it increases, in the same proportion, our desires and demands. If the poor are confined to a more narrow circle, yet within that circle lie most of those natural satisfactions, which, after all the refinements of art, are found to be the most genuine and true.

3. In a state, therefore, where there is neither so much to be coveted on the one hand, nor to be dreaded on the other, as at first appears, how submissive ought we to be to the disposal of Providence ! How temperate in our desires and pursuits ! How much more attentive to preserve our virtue, and to improve our minds, than to gain the doubtful and equivocal advantages of worldly prosperity !

The Interview of Rasselas, Prince of Abyssinia, his sister Nekayah, and Imlac, with the Hermit.

1. THEY came on the third day, by the direction of the peasants, to the hermit's cell : it was a cavern in the side of a mountain, overshadowed with palm-trees. The hermit sat on a bench at the door, to enjoy the coolness of the evening. On one side lay a book with pens and papers, on the other mechanical instruments of various kinds.

2. They saluted him with great respect, which he returned like a man not unaccustomed to the forms of courts. 'My children,' said he, 'if you have lost your way, you shall be willingly supplied with such conveniences for the night as this cavern will afford. I have all that nature requires, and you will not expect delicacies in a hermit's cell.' They thanked him ; and entering, were pleased with the neatness and regularity of the place. His discourse was cheerful without levity, and pious without enthusiasm.

3. At last Imlac began thus : 'I do not now wonder that your reputation is so far extended ; we have heard at Cairo of your wisdom, and came hither to implore your direction for this young man and maiden in the *choice of life*.'

4. 'To him that lives well,' answered the hermit, 'every form of life is good ; nor can I give any other rule for choice, than to remove from all apparent evil.' 'He will remove most certainly from evil,' said the prince, 'who shall devote himself to that solitude which you have recommended by your example.'

5. 'I have indeed lived fifteen years in solitude,' said the hermit, 'but have no desire that my example should gain any imitators. In my youth I professed arms, and was raised by degrees to the highest military rank. I have traversed wide countries at the head of my troops, and seen many battles and sieges. At last, being disgusted by the preferment of a younger officer, and feeling that my vigour was beginning to decay, I resolved to close my life in peace, having found the world full of snares, discord, and misery. I had once escaped from the pursuit of the enemy by the shelter of this cavern, and therefore chose it for my final residence. I employed artificers to form it into chambers, and stored it with all that I was likely to want.

6. 'For some time after my retreat, I rejoiced like a tempest-beaten sailor at his entrance into the harbour, being delighted with the sudden change of the noise and hurry of war to stillness and repose. When the pleasure of novelty went away, I employed my hours in examining the plants which grow in the

valley, and the minerals which I collected from the rocks. But that inquiry is now grown tasteless and irksome. I have been for some time unsettled and distracted : my mind is disturbed with a thousand perplexities of doubt and vanities of imagination, which hourly prevail upon me, because I have no opportunities of relaxation or diversion. I am sometimes ashamed to think that I could not secure myself from vice, but by retiring from the exercise of virtue, and begin to suspect that I was rather impelled by resentment, than led by devotion, into solitude. My fancy riots in scenes of folly, and I lament that I have lost so much, and have gained so little. In solitude, if I escape the example of bad men, I want, likewise, the counsel and conversation of the good. I have been long comparing the evils with the advantages of society, and resolve to return into the world to-morrow. The life of a solitary man will be certainly miserable, but not certainly devout.'

7. They heard his resolution with surprise, but, after a short pause, offered to conduct him to Cairo. He dug up a considerable treasure which he had hid among the rocks, and accompanied them to the city, on which, as he approached it, he gazed with rapture.

Improvement of Time.

1. To make a proper use of that short and uncertain portion of time allotted us for our mortal pilgrimage, is a proof of wisdom ; to use it with economy, and dispose of it with care, discovers prudence and discretion. Let, therefore, no part of your time escape without making it subservient to the wise purposes for which it was given you : 'tis the most inestimable of treasures.

2 You will find a constant employment of your time conducive to health and happiness ; and not only a sure guard against the encroachments of vice, but the best *recipe* for contentment. Seek employment ; langour and *ennui* shall be unknown ; avoid idleness, banish sloth ; vigour and cheerfulness will be your enlivening companions : admit not guilt to your hearts, and terror shall not interrupt your slumbers. Follow the footsteps of virtue ; walk steadily in her paths : she will conduct you through pleasant and flowery paths to the temple of peace ; she will guard you from the wily snares of vice, and heal the wounds of sorrow and disappointment which time may inflict.

3. By being constantly and usefully employed, the destroyer of mortal happiness will have but few opportunities of making his attacks ; and by regularly filling up your precious moments,

you will be less exposed to dangers : venture not then to waste an hour, lest the next should not be yours to squander ; hazard not a single day in guilty or improper pursuits, lest the day which follows should be ordained to bring you an awful summons to the tomb ; a summons to which youth and age are equally liable.

4. ' Reading improves the mind ;' and you cannot better employ a portion of your leisure time than in the pursuit of knowledge. By observing a regular habit of reading, a love of it will soon be acquired. It will prove an unceasing amusement, and a pleasant resource in the hours of sorrow and discontent ; an unfailing antidote against languor and indolence. Much caution is, however, necessary in the choice of books ; it is among them, as among human characters ; many would prove dangerous and pernicious advisers ; they tend to mislead the imagination, and give rise to a thousand erroneous opinions, and ridiculous expectations.

5. I would not, however, wish to deprive you of the pleasures of society, or of rational amusement ; but let your companions be select ; let them be such as you can love for their good qualities ; and whose virtues you are desirous to emulate : let your amusements be such as will tend not to corrupt and vitiate, but to correct and amend the heart.

6. Finally, I would earnestly request you never to neglect employing a portion of your time in addressing your heavenly Father ; in paying him that tribute of prayer and praise which is so justly his due, as ' the Author of every good and perfect gift ; as our Creator, Preserver, and Redeemer, in whom we live, and move, and have our being ;' and without whose blessing none of our undertakings will prosper.

7. Thus, by employing the time given you in the service of virtue, you will pass your days with comfort to yourself and those around you ; and by persevering to the end, shall at length obtain ' a crown of glory, which fadeth not away.'

The Hill of Science.

1. In that season of the year, when the serenity of the sky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the sweet, but fading, graces of inspiring autumn, open the mind to benevolence, and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness ; and I sat me down on the fragment of a rock overgrown with moss, where the rustling of the falling leaves, the dashing of waters,

and the hum of the distant city, soothed my mind into the most perfect tranquillity, and sleep insensibly stole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

2. I immediately found myself in a vast extended plain, in the middle of which arose a mountain higher than I had before any conception of. It was covered with a multitude of people, chiefly youth; many of whom pressed forwards with the liveliest expression of ardour in their countenances, though the way was, in many places, steep and difficult. I observed, that those who had but just begun to climb the hill thought themselves not far from the top; but as they proceeded, new hills were continually rising to their view, and the summit of the highest they could before discern seemed but the foot of another, till the mountain at length appeared to lose itself in the clouds. As I was gazing on these things with astonishment, my good genius suddenly appeared: 'The mountain before thee,' said he, 'is the Hill of Science. On the top is the temple of Truth, whose head is above the clouds, and a veil of pure light covers her face. Observe the progress of her votaries; be silent and attentive.'

3. I saw that the only regular approach to the mountain was by a gate, called the gate of Languages. It was kept by a woman of a pensive and thoughtful appearance, whose lips were continually moving, as though she repeated something to herself. Her name was Memory. On entering the first enclosure, I was stunned with a confused murmur of jarring voices, and dissonant sounds; which increased upon me to such a degree, that I was utterly confounded, and could compare the noise to nothing but the confusion of tongues at Babel.

4. After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilarating, the path shaded with laurels and other evergreens, and the effulgence which beamed from the face of the goddess seemed to shed a glory round her votaries. Happy, said I, are they who are permitted to ascend the mountain! But while I was pronouncing this exclamation, with uncommon ardour, I saw standing beside me a form of diviner features and a more benign radiance. 'Happier,' said she, 'are those whom Virtue conducts to the mansion of Content! What,' said I, 'does Virtue then reside in the vale?' 'I am found,' said she, 'in the vale, and I illuminate the mountain: I cheer the cottager at his toil, and inspire the sage at his meditation.'

5. 'I mingle in the crowd of cities, and bless the hermit in his

cell. I have a temple in every heart that owns my influence ; and to him that wishes for me, I am already present. Science may raise you to eminence, but Kalone can guide you to felicity !' While the goddess was thus speaking, I stretched out my arms towards her with a vehemence which broke my slumbers. The chill dews were falling around me, and the shades of evening stretched over the landscape. I hastened homeward, and resigned the night to silence and meditation.

Fourth of July.

' Let this auspicious day be ever sacred—

' Let it be marked for triumph and rejoicing.'

1. THIS day commemorates the glorious epoch in our national history, when indignant Americans burst the thralldom of British tyranny, and asserted the rights with which God and Nature invested them, and decreed their just inheritance : when the voice of the American nation, by the mouth of their delegated sages and patriots, declared, ' that these United States are, and of right ought to be free, sovereign, and independent.' More than thirty years have elapsed, since our fathers ' pledged their lives, their fortunes, and their sacred honour,' to support that declaration. Still do their sons retrace with proud delight the record of their noble deeds ; still are millions ready to renew the pledge. Still do their bosoms glow with indignation at the story of their oppressions, exult in their successes, and weep over their misfortunes ; and contemplate with admiration their unshaken constancy, and more than Roman virtue, in that gloomy period when scarce a ray of hope gilded the dreariness of the prospect—when a licentious soldiery wasted our fields, pillaged our villages, conflagrated our towns, butchered our citizens, violated the temples of our God—carrying terror and dismay, fire and sword, through every section of our country.

2. Are any so base as to sacrifice Liberty and Independence, to foreign ambition ? Are any panting for the splendour of royalty, the gewgaws of nobility ? Would any exchange liberty and equal laws, for despotism and oppression ? If any such there are, let them be marked for the detestation of freemen, the curse of heaven.

3. The enthusiasm with which the return of this day is hailed, is a pledge that the spirit of seventy-six is not extinct ; that, although most of the sages and heroes of the revolution have yielded to the law of nature, and launched that gulph whence none return, their mantles rest on their sons : that Liberty yet has defenders, who will live free or die.

Monitions to America.

1. AMERICANS! place constantly before your sight the deplorable scenes of your servitude, and the enchanting picture of your deliverance! Begin with the infant in his cradle. Let the first word he lisps be WASHINGTON. Let his first lessons of history be the wrongs which you suffered, and the courage which set you free.

2. Let his daily prayers be expressions of gratitude to God for raising you up accomplished chiefs; for leading on your armies; and for strengthening the arm of your peasants, against the discipline and the tyranny of Europe. Let the youth, the hope of his country, grow up amidst annual festivals, commemorative of the events of war, and sacred to the memory of your heroes. Let him learn from his father to weep over the tombs of those heroes, and to bless their virtues. Let his first study be your Declaration of Independence, and the code of your Constitution, which were sketched out amidst the clashing of arms.

3. Let him stop at the end of the field which he ploughs, and while the tears start into his eyes, let him read, engraven upon the rude stones; 'here savages in the pay of despotism, cast an infirm old man into the flames: here, they dashed against the trees, children snatched away from the breasts of their dying mothers; there the satellites of oppression bent the knee, demanded their lives, and became captives.'

1. SHOULD the return of peace, and the pride of independence, lean the Americans to security and dissipation—should they lose those virtues and simple manners, by which alone republics can long subsist—should false refinement, luxury, and impiety, spread amongst them—excesses, jealousy distract their governments—and clashing interests, subject to no controul, break their Federal union—the consequence will be, that the fairest experiment ever tried in human affairs, will miscarry; and a revolution which had revived the hopes of good men, and promised an opening to better times, will become a discouragement to all future efforts in favour of Liberty, and prove only an opening to a new scene of human degeneracy and misery.

1. PEOPLE of America! let the example of all the nations which have preceded you, and especially that of the mother country, instruct you! Be afraid of the affluence of gold, which brings with luxury the corruption of manners and contempt of laws! Be afraid of too unequal a distribution of riches, which

shows a small number of citizens in wealth, and a great number in misery—whence arises the insolence of the one, and depression of the other. Guard against the spirit of conquest. The tranquillity of empire decreases as it is extended. Have arms for your defence, but have none for offence. Seek ease and health in labour; prosperity in agriculture and manufactures; strength in good manners and virtue. Make the sciences and arts prosper, which distinguish the civilized man from the savage. Especially watch over the education of your children.

2. It is from public schools, be assured, that skilful magistrates, disciplined and courageous soldiers, good fathers, good husbands, good brothers, good friends, and honest men come forth. Wherever we see the youth depraved, the nation is on the decline. Let Liberty have an immoveable foundation in the wisdom of your constitutions; and let it be the cement which unites your states, which cannot be destroyed. Establish no legal preference in your different modes of worship. Superstition is every where innocent, where it is neither protected nor persecuted. And may your duration be, if possible, equal to that of the world.

National Industry.

A CURE FOR HARD TIMES.

Judge Ross to the Grand Jury.

1. GENTLEMEN—I shall take the liberty of saying a few words on a subject which may not seem to come properly under my notice at this time. But, it is so general a topic of conversation, and has been so frequently handled in the newspapers, and in pamphlets, that I think it will not be amiss to introduce it in this place. The subject to which I allude, is the *Hard Times*. You are here, gentlemen, from the remote parts of our country, and you have doubtless heard a variety of causes assigned for these hard times.

2. Our legislature have had the subject under consideration; they have talked of a loan-office, of stop laws, of a law for great internal improvements; and a great variety of projects have been agitated by them—all to obviate those hard times. But their projects are all visionary; none of them calculated to do the smallest good to the community. Congress, too, have been engaged on this subject; they have thought that some great change in the tariff, or some important measure for the encouragement of domestic manufactures, would help us out of the difficulty. But all this is perfectly idle.

3. These projects do not strike at the root of the matter. I may be singular in my views, gentlemen, but, really, I have thought so much on the subject, that I cannot avoid expressing my sentiments, whatever you may think of them. I have no objections to great improvements—I am by no means unfriendly to our own manufactures ; but then, I think, that in order to cure the evil, we must all act individually.

4. Let the work of reformation begin at home, and I confidently believe we shall soon get rid of the hard times, that are so much complained of. To be calling out for legislative aid, while we ourselves are idle, is acting like the man in the fable, who, when his wagon-wheel was fast in the ditch, cried for Hercules to help him, instead of putting his own shoulder to the wheel. We must help ourselves, gentlemen, and if that will not answer, why then we may call for Hercules to assist us.

5. We are too fond of showing out in our families ; and in this way our expenses far exceed our incomes. Our daughters must be dressed off in their silks and crapes, instead of their linsey woolsey. Our young folks are too proud to be seen in a coarse dress, and their extravagance is bringing ruin on our families. When you can induce your sons to prefer young women for their real worth, rather than for their show ; when you can get them to choose a wife, who can make a good loaf of bread, and a good pound of butter, in preference to a girl, who does nothing but dance about in her silks and her laces ; then, gentlemen, you may expect to see a change for the better. We must get back to the good old simplicity of former times, if we expect to see more prosperous days. The time was, even since memory, when a simple note was good for any amount of money, but now bonds and mortgages are thought almost no security ; and this is owing to the want of confidence.

6. And what has caused this want of confidence ? Why, it is occasioned by the extravagant manner of living ; by your families going in debt beyond your ability to pay. Examine this matter, gentlemen, and you will find this to be the real cause. Teach your sons to be too proud to ride a hackney, which their father cannot pay for. Let them be above being seen sporting in a gig or a carriage, which their father is in debt for. Let them have this sort of independent pride, and I venture to say that you will soon perceive a reformation. But, until the change commences in this way in our families ; until we begin the work ourselves, it is in vain to expect better times.

7. Now, gentlemen, if you think as I do on this subject, there

is a way of showing that you do think so, and but one way ; when you return to your homes, have independence enough to put these principles in practice ; and I am sure you will not be disappointed.

Docility the basis of Education.

1. THE minds of youth are not all equally adapted for the reception of learning. No pains can overcome the natural sterility of some, and no neglect can wholly check the growth of fruit in others. Happy, however, are they, whose aptitude to receive instruction has met with the hand of diligent cultivation ; who have early had the weeds of ignorance or error eradicated, and every generous plant reared to maturity, with faithful assiduity and vigilant care. By diligent tuition, the most unpromising genius, inspired with a real desire to improve, may be rendered useful to society, and advantageous to itself. Providence never intended an equality of mental endowments, or of personal advantages ; but it has impartially distributed its favours for the good of the whole ; and where it has denied the shining talents that lead to fame, it has generally conferred the more solid qualities that are calculated to secure independence.

2. The laxity and indulgence of modern manners are inimical to the best interests of the rising generation. The foolish fondness of parents, in general, towards their children, knows no bounds. It cannot be called love for them, for love is quick-sighted to discern faults, and studies to correct them ; it cannot be called tenderness or humanity, for those qualities are not displayed by momentary impulses, but by consistency of action. It is rather a fashion, or a habit, springing out of indolence and want of moral feeling ; it may, without breach of charity, be traced to general dissipation, which renders persons indifferent about what does not contribute to their own immediate pleasure, and callous to the warm emotions of a rational regard. I will not ascribe this criminal indulgence, or rather neglect, of children, to irreligion and a contempt of all authority—but, unfortunately, it leads to both ; and, if it continue for a few generations more, or is carried to still greater heights, it must dissolve every tie that binds man to man, or man to heaven.

3. When children are habituated to pursue their own pleasure, without control from parental authority ; when they disobey the authors of their being with impunity, and treat them with a contempt in proportion to the mistaken kindness they have received, what can be expected from the best modes of education

or the most sedulous care of preceptors ? Will the boy that disregards his father, respect his instructor ? And will he who is used to have his will at home, whether right or wrong, quietly submit to necessary restraints when sent to school ? Parents ought seriously to reflect on this, both for their own sakes and the happiness of their progeny. They should inculcate the necessity of a rational obedience from the first dawn of reason ; they should encourage docility in their children, as the mutual basis of comfort to the one, and of improvement to the other.

4. The same habits which they still think it requisite children should acquire at school, should be early engrafted on their natures, and the business of the parent and the tutor should be shown to be the same in effect, though differing in degree. The maxims which regulate the school, should be a continuation of those which have directed the nursery. Owing to the contradiction, however, between them, what ills have arisen, and how much has the business of education been impeded ! The most able instructors have, perhaps, incurred the blame which ought to have been solely imputed to the parent ; and the hopeful genius has been lost to the world and himself, by the neglect of precepts, which would, if early imbibed, have rendered docility habitual. No one can teach those who are unwilling to learn, or resolutely bent to disobey.

6. Let parents, therefore, give the proper impressions in time, and continue them as they find them really necessary, or the labour of the tutor will be of little consequence. What he accomplishes with difficulty in months, may be undone in a day, nay, in a moment. When parents have done their duty, the business of the preceptor will be comparatively easy.

Eulogy on Washington.

1. To call Washington a hero, would be a debasement of him ; for heroism has hitherto been too often allied with crime. To call him merely a great soldier, would be injustice ; for he fought not to destroy, but to preserve. To denominate him simply a great statesman, would be inadequate ; for his politics were not like those of most statesmen, subservient to ambition. In war he united the coolness of Fabius with the spirit of Cæsar, and the humility of Cincinnatus. In peace, he blended the virtues of Trajan with the wisdom of Solon, and the sublime, prophetic ken of Chatham. Uniform and consistent in his political conduct, with equal severity he frowned on the intrigues of domestic faction, and the insidious wiles of foreign

artifice. Equally ready to draw his sword in his ripened manhood, to establish the independence of his country, and in his declining years, to snatch it from its sleeping scabbard to avenge its insulted honour and violated rights.

2. The watchful father and illustrious founder of a great empire, did not strive to invest himself with the insignia of nobility, the ordinary ambition of vulgar greatness ; but by his talents and virtues he has ennobled his country. The mortal part of WASHINGTON is consigned to the silent cemetery, but he has bequeathed to his beloved fellow citizens a glorious legacy, in his example, his character, and his virtues, which ought to render them pure and virtuous in their morals, devout in their religion, fervent in their patriotism, just in the cabinet, and invincible in the field. More than four millions of freemen, with melancholy hearts, are living statues to thy memory, thou sainted patriot ! Unfading laurels, fair as thy virtues, and imperishable as thy fame, shall bloom around thy monument, and protect, from unhallowed touch, thy consecrated urn.

Part of Major-General Lee's Funeral Oration on the Death of General Washington.

Delivered before both Houses of Congress, December 26, 1799.

1. IN obedience to your will, I rise your humble organ, with the hope of executing a part of the system of public mourning, which you have been pleased to adopt, commemorative of the death of the most illustrious and most beloved personage this country has ever produced ; and which while it transmits to posterity your sense of the awful event, faintly represents your knowledge of the consummate excellence you so cordially honour. Desperate indeed is any attempt on earth to meet correspondently this dispensation of heaven ; for while with pious resignation we submit to the will of an all-gracious providence, we can never cease lamenting in our finite view of omnipotent wisdom, the heart-rending privation for which our nation weeps.

2. When the civilized world shakes to the centre ; when every moment gives birth to strange and momentous changes ; when our peaceful quarter of the globe, exempt as it happily has been from any share in the slaughter of the human race, may yet be compelled to abandon her pacific policy, and to risk the doleful casualties of war : what limit is there to the extent of our loss ? None within the reach of my words to express ; none which your feelings will not disavow. The founder of our federal republic ; our bulwark in war, our guide in peace, is no more ! O that this were but questionable ! Hope, the comforter

e wretched, would pour into our agonizing hearts its balm

But, alas ! there is no hope for us ! Our Washington is
oved for ever !

Possessing the stoutest frame, and purest mind, he had
ad nearly to the age of sixty-eight years, in the enjoyment
igh health, when, habituated by his care of us to neglect
elf, a slight cold, disregarded, became inconvenient on Fri-
oppressive on Saturday, and defying every medical inter-
ion, before the morning of Sunday put an end to the best
en ! An end did I say ? His fame survives ! bounded only
ie limits of the earth, and by the extent of the human mind.
urvives in our hearts, in the growing knowledge of our
ren, in the affection of the good throughout the world : and
our monuments shall be done away, when nations now
ing shall be no more ; when even our young and far spread-
mpire shall have perished, still will our Washington's glo-
afaded shine, and die not, until love of virtue cease on
e, or earth itself sink into chaos.

How, my fellow-citizens, shall I single out to your grate-
earts his pre-eminent worth ? Where shall I begin in open-
o your view a character throughout sublime ? Shall I speak
s warlike achievements, all springing from obedience to his
try's will ; all directed to his country's good ? Moving in
own orbit, he imparted heat and light to his most distant sa-
es ; and combining the physical and moral force of all
in his sphere, with irresistible weight he took his course,
niserating folly, disdaining vice, dismaying treason, and in-
rating despondency ; until the auspicious hour arrived,
a he brought to submission the since conqueror of India ;
finishing his long career of military glory, with a lustre
esponding to his great name, and in this his last act of war,
ng the seal of fate to our nation's birth.

To the horrid din of battle, sweet peace succeeded ; and
virtuous chief, mindful only of the common good, in a mo-
t tempting personal aggrandizement, hushed the discontents
owing sedition ; and, surrendering his power into the hands
which he had received it, converted his sword into a
ghshare, teaching an admiring world, that to be truly great,
must be truly good. Was I to stop here, the picture would
acomplete, and the task imposed, unfinished. Great as was
Washington in war, and as much as did that greatness con-
te to produce the American republic, it is not in war alone
pre-eminence stands conspicuous. His various talents, com-
ng all the capacities of a statesman with those of a soldier,

fitted him alike to guide the councils and the armies of our

6. Scarcely had he rested from his martial toils, while valuable parental advice was still sounding in our ears he, who had been our sword and our shield, was called to act a less splendid, but more important part. Possessing an acute and penetrating mind, a sound and strong judgment, calmness and temper for deliberation, with invincible firmness, and prudence in resolutions maturely formed, drawing information from all, acting from himself, with incorruptible integrity and unflinching patriotism; his own superiority, and the public confidence alike marked him as the man designed by Heaven to lead our political as well as military events which have distinguished the era of his life. The finger of an overruling Providence pointing at Washington, was neither mistaken nor unobserved in realizing the vast hopes to which our revolution had given birth, a change of political system became indispensable. How novel, how grand the spectacle! Independent states stretched over an immense territory, and known only by common fame, clinging to their union as the rock of their safety, looking by frank comparison of their relative condition, to that rock, under the guidance of reason, a common government through whose commanding protection liberty and order would be safe to themselves, and the sure inheritance of their posterity.

7. This arduous task devolved on citizens selected from the people from knowledge of their wisdom, and confidence in their virtue. In this august assembly of sages and patriots, wisdom and wisdom, of course was found; and, as if acknowledging the most wise, where all were wise, with one voice, he was declared their Chief. How well he merited this rare distinction how faithful were the labours of himself and his countrymen the work of their hands, and our union, strength and prosperity, the fruits of that work, best attest. But, to have easily aided in presenting to his country this consummation of his hopes, neither satisfied the claims of his fellow-citizens on his talents, nor those duties which the possession of those talents imposed. Heaven had not infused into his mind such a common share of its ethereal spirit to remain unemployed, bestowed on him his genius, unaccompanied with the pressing duty of devoting it to the common good. Thus framed a constitution, was showing only, without realizing general happiness. This great work remained to be done for America, steadfast in her preference, with one voice she called her beloved WASHINGTON, unpractised as he was in the duties of civil administration, to execute this last act in the

n of the national felicity. Obedient to her call, he assumed high office with that self-distrust peculiar to his innate modesty, the constant attendant of pre-eminent virtue. What a burst of joy, through our anxious land, on this exalting event, is known to us all. The aged, the young, the fair, rivalled each other in demonstrations of gratitude, and this high-wrought, delightful scene, was heightened in effect, by the singular contest between the zeal of the bestowers and the avoidance of the receiver of the honours bestowed. Commencing his administration, what heart is not charmed by the recollection of the pure and wise principles announced by himself, as the basis of his political life. He best stood the indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxim of an honest and magnanimous policy, and the solid rewards of public prosperity and individual felicity; watching with equal comprehensive eye over this great assemblage of communal interests, he laid the foundations of our national policy on the unerring, immutable principles of morality, based on justice, exemplifying the pre-eminence of a free government, the attributes which win the affections of its citizens, or command the respect of the world.

of Judge Minot's Oration on the Death of Gen. Washington.

Delivered before the Inhabitants of Boston.

OUR duty, my fellow-citizens, on this distressing occasion, is dictated by the dignity and resplendent virtue of the beloved whose death we deplore. We assemble to pay a debt to merited merit, a debt which we can only pay by the sincerity of our grief, and the respectful effusions of gratitude; for the great oration left us to bestow upon our lamented WASHINGTON the strict narration of the truth, and the loftiest character which we can assign to him, is the very display of himself. Ambition allies itself to guilt, when power tramples upon weakness, when victory triumphs in blood, when piety sits clouded by superstition, when humility is affected by cunning, when patriotism is founded on selfishness; then let adulation spread her gilded mantle, to screen the disgrace of her patrons, and to veil with the falsehoods of her imagination. But to our political father, the faithful page of history is our guide, and the happiness of his country is the monument of his merit. Come, then, warriors! statesmen! philosophers! assemble round the tomb of this favourite son of virtue, with all the luxury of sorrow, recollect the important

events of life ; and partake of the greatest legacy which a man could bequeath you, in the contemplation of his example. Your anniversaries have long celebrated the birth-day of your illustrious chief, and the parish of his own name in Westmoreland county, in Virginia, boasts itself the place of his native land. But to souls like his, local restrictions are not attached. Where Liberty was, there would be his country ; happy for us, that the Genius of Liberty, responsive to his affections, resolved that where WASHINGTON was, there also shall be her abode. Educated by private instruction, his virtue grew with his knowledge, and the useful branches of literature occupied the whole powers of his mind. Exemplary for solidity of thought, chastity of morals, he was honoured by the government of Virginia with an important mission, at an age when the levities of human character seldom yield to the earliest operation of reason.

3. To trace this Protector of our Liberties through his rivalled career, from his gloomy retreat through the Jerseys to his several victories, and his splendid triumph at Yorktown, would be to narrate the varying history of our revolution. To him public labour was amusement, suffering in the cause of freedom was a luxury, and every hour as it flew carried an offering to his country. As obedience to the voice of his oppressed fellow-citizens drew his sword, on the approach of war, so the declaration of peace, by the same respected voice, he stored it to its scabbard. He left them his blessing, and their liberties. O human nature, how hast thou been traduced ! With thee, has it been said, is essentially connected that insatiable thirst of power which is insatiable ; which restores not voluntarily what has been committed to its charge ; which devours rights, and resolves all laws into its own authority ; which labours not for others, but seizes the fruits of their labours itself ; which breaks down all barriers of religion, society, and nature, that obstruct its course ; now art thou vindicated ! Here we behold thee allied to virtue, worn in the service of mankind, superiour to the meanness of compensation, humbly hoping for the thanks of thy country alone, faithfully surrendering up power with a promptness and facility equalled only by the diffidence and reluctance with which thou receivedst it. Now, will the future inquirer say, this hero has finished the task assigned him, the measure of his glory is full.

4. A world is admitted to freedom—a nation is born. Vowed beyond the leader of Israel, not only with the prospect, but with the fruition of the promised blessing, he has retired

like that of meekness, to the Mount, whence he is to ascend, unseen by a weeping people, to the reward of all his labours. No, he is to live another life upon this globe; he is to reap a double harvest in the field of perennial honour. The people whom he has saved from external tyranny, suffer from the agitations of their own unsettled powers. The tree of Liberty which he has planted, and so carefully guarded from the storms, now flourishes beyond its strength; its lofty excrescences threaten to tear its less extended roots from the earth, and to prostrate it fruitless on the plain. But, he comes! In convention he presides over counsels, as in war he had led the battle. The Constitution, like the rainbow after the flood, appears to us now just emerging from an overwhelming commotion; and we know the truth of the pledge from the sanction of his name. The production was worthy of its authors, and of the magnanimous people whom it was intended to establish. You adopt it, you cherish it, and you resolve to transmit it, with the name of Washington, to the latest generation, who shall prove their just claim to such an illustrious descent.

5. Who was so worthy as our great Legislator, to direct the operations of government, which his counsels and his sword had laboured to erect? By an unanimous suffrage, he was invited to the exalted station of President of the United States. The call was too sacred to admit of doubt; it superseded the happiness of retirement, the demands of private interest, the sweet attractions of domestic society, and the hazard—(forgive it, Washington, for thou wast mortal)—the hazard of public reputation. Behold the man, on this occasion, so mighty in the eyes of all the world, so humble in his own. Did the occasion admit of it, how pleasing would be the review of his administration, as our Supreme Executive Magistrate! His talents and his virtues increased with his cares. His soul seemed not to bear the limits of office a moment after the obligations of duty and patriotism withdrew their restraints from his universal love.

6. When the misguided savages of the wilderness, after feeling his chastisement, had sued for peace, he seemed to labour for their happiness, as the common representative of mankind. Insurrection was so struck at his countenance, that it fled from the shock of his arm. Intrigue attempted to entangle him in her poisonous web, but he burst it with gigantic strength, and crushed her labours. Anarchy looked out from her cavern, and was dashed into oblivion, as we trust, for ever. The nations of Europe saw the wisdom of our laws, the vigour of our measures, the justice of our policy, the firmness of our government, and acquiesced in the neutrality of our station.

7. The dangers of the commonwealth, having subsided at the close of his second administration, he felt himself justified, after dedicating forty-five years of his valuable life to her service, in withdrawing, to receive, with resignation, the great change of nature, which his age and his toils demonstrated to be near. When he declined your future suffrages, he left you a legacy. What ! like Cæsar's to the Romans, money for your sports ? Like Attalus's, a kingdom for your tyranny ? No ; he left you not such bubbles, nor for such purposes. He left you the records of wisdom for your government ; a mirror for the faithful representation to your own view, of yourselves, your weaknesses, your advantages, your dangers ; a magnet which points at the secret mines and windings of party spirit, faction, and foreign influence ; a pillar to the unity of your republic ; a band to enclose, conciliate and strengthen the whole of your wonderful and almost boundless communities. Read, preserve the sacred deposit ; and lest posterity should forget the truth of its maxims, engrave them on his tomb, that they may read them when they weep before it.

Death of General Hamilton.

‘When the bright guardians of a country die,
The grateful tear in tenderness will start ;
And the keen anguish of a reddening eye,
Disclose the deep afflictions of the heart !’

1. To swell the sable triumphs of the tomb, the great destroyer, in pointing his shaft at Hamilton, has selected a victim of no ordinary value. He has not only taken from the bosom of a beloved family its solace and support ; from the circle of his immediate friends its pride and ornament ; from the forum its most distinguished advocate ; from society an eminent and useful citizen ; but, from his country, he has taken its ablest statesman, its warmest patriot, its great benefactor. With talents of a superiour order, the choicest in nature's gift, improved by an elegant and refined education, strengthened by intense and labourious application, directed to usefulness by a steady love of justice, and an undeviating adherence to the cause of truth, as a soldier, a statesman, a public advocate, a warm friend and zealous guardian of the liberties of his country ; the invaluable life of this distinguished citizen has been spent with increasing glory to himself, and incalculable usefulness to his country. As a member of the family of the illustrious Washington ; as his companion in arms ; as his counsellor and friend, *he shared with him the dangers of the revolution, and reaped with him the glory of its accomplishment.*

2. As a soldier, he united bravery with humanity, skill with activity. So eminently distinguished were his military talents, that he was designated, on a momentous occasion, by the great Washington himself, as the man of his choice, to take the active command of our armies. As a statesman, the astonishing powers of his mind had full scope for exertion ; and he has left the most splendid testimony of their extent and usefulness. With talents profound and active, with genius acute and penetrating, with learning deep and extensive, he made unwearied researches in political science, and has left a rich legacy to his countrymen, a luminous view of the most correct principles in civil policy and goverment. He was the good man's friend and advocate, a terroure to the oppressor, and a foe to iniquity. In the private walks of life, through all its relative duties, Hamilton was highly valued.

3. Yes, reader, this brilliant luminary in the literary world, this splendid orb of our political hemisphere, is set for ever ! a star of the first magnitude in the political temple is extinguished ! a pillar of superiour strength is fallen ! Cut off in the full vigour of life, in the full possession of his faculties, and in the midst of all his usefulness, the great Hamilton now sleeps with his fathers ! That intellectual fountain, from which flowed the richest streams of eloquence, is dried up ; the fire of that genius, whose acuteness pierced the inmost recess of science, is quenched for ever ; that eye, whose penetrating glance was the sure index of an acute and penetrating mind, is now closed for ever : that tongue, on whose eloquence listening senates hung with admiration, is now silent for ever ; and dumb for ever is that voice which was the harbinger of wisdom, and the herald of instruction. The trophies of the grave are enriched with a gem of superiour worth ; the world is rifled of an intellectual treasure of inestimable value.

4. Though the grave now shrouds the mortal part of the immortal Hamilton, his memory and his fame are enshrined in the bosoms of his grateful countrymen, and will be ever cherished and protected, with the warmest emotions of love and admiration. This sacred deposit will be transmitted to posterity in the fulness of its glory and the purity of its excellence. A distinguished page in the annals of our country, will be adorned with the record of his character, with a faithful delineation of his talents, virtues, achievements, and greatness, and the admiration of posterity shall perpetuate his fame. There will the record of the sad catastrophe of his death draw forth the tear of pity from the eye of tenderness, and the sigh of re-

gret from the bosom of humanity. There will the moralist read, with warm approbation, the sentiments of a Hamilton, on the subject of the barbarous custom to which he fell a sacrifice ; there will he see the abhorrence in which he held a practice sanctioned by the manners of the age in which he lived ; and which, from a peculiar combination of circumstances, he conceived as to himself was unavoidable. There will the christian dwell, with exquisite delight, on the record of the bright example of this great man, who, in the fulness of belief, embraced the doctrines of christianity, partook of its ordinances, and died in the consoling hope of its promises.

Part of Mr. Pitt's Speech in the British Parliament.

My Lords,

January 20, 1775.

1. I RISE with astonishment to see these papers brought to your table at so late a period of this business ; papers, to tell us what ? Why, what all the world knew before ; that the Americans, irritated by repeated injuries, and stripped of their inborn rights and dearest privileges, have resisted, and entered into associations for the preservation of their common liberties. Had the early situation of the people of Boston been attended to, things would not have come to this. But the infant complaints of Boston were literally treated, like the capricious squalls of a child, who, it was said, did not know whether it was aggrieved or not.

2. But full well I knew, at that time, that this child, if not redressed, would soon assume the courage and voice of a man. Full well I knew, that the sons of ancestors, born under the same free constitution, and once breathing the same liberal air as Englishmen, would resist upon the same principles, and on the same occasions. What has government done ? They have sent an armed force, consisting of seventeen thousand men, to dragoon the Bostonians into what is called their duty ; and, so far from once turning their eyes to the policy and destructive consequence of this scheme, are constantly sending out more troops. And we are told, in the language of menace, that, if seventeen thousand men will not do, fifty thousand shall.

3. It is true, my lords, with this force they may ravage the country ; waste and destroy as they march ; but, in the progress of fifteen hundred miles, can they occupy the places they have passed ? Will not a country, which can produce three millions of people, wronged and insulted as they are, start up *like hydras* in every corner, and gather fresh strength from *fresh opposition* ? Nay, what dependence can you have upon

the soldiery, the unhappy engines of your wrath? They are Englishmen, who must feel for the privileges of Englishmen. Do you think that these men can turn their arms against their brethren? Surely not. A victory must be to them a defeat; and carnage, a sacrifice.

4. But it is not merely three millions of people, the produce of America, we have to contend with, in this unnatural struggle; many more on their side, dispersed over the face of this wide empire. Every whig in this country, and in Ireland is with them. Who, then, let me demand, has given, and continues to give, this strange and unconstitutional advice? I do not mean to level at one man, or any particular set of men; but thus much I will venture to declare, that, if his Majesty continues to hear such counsellors, he will not only be badly advised, but undone.

5. He may continue indeed to wear his crown; but it will not be worth his wearing. Robbed of so principal a jewel as America, it will lose its lustre, and no longer beam that effulgence which should irradiate the brow of majesty. In this alarming crisis, I come with this paper in my hand, to offer you the best of my experience and advice; which is, that an humble petition be presented to his Majesty, beseeching him, that, in order to open the way towards a happy settlement of the dangerous troubles in America, it may graciously please him, that immediate orders be given to general Gage, for removing his Majesty's forces from the town of Boston.

6. And this, my lords, upon the most mature and deliberate grounds, is the best advice I can give you, at this juncture. Such conduct will convince America that you mean to try her cause in the spirit of freedom and inquiry, and not in letters of blood. There is no time to be lost. Every hour is big with danger. Perhaps, while I am now speaking, the decisive blow is struck, which may involve millions in the consequence. And, believe me, the very first drop of blood which is shed, will cause a wound which may never be healed.

Part of Hannibal's Speech to the Carthaginian Army.

1. On what side soever I turn my eyes, I behold all full of courage and strength. A veteran infantry; a most gallant cavalry; you, my allies, most faithful and valiant: you, Carthaginians, whom not only your country's cause, but the justest anger, impels to battle. The hope, the courage of assailants, is always greater than that of those who act upon the defensive. With hostile banners displayed, you are come down upon Italy.

You bring the war. Grief, injuries, indignities, fire your minds, and spur you forward to revenge. First, they demanded me, that I, your general, should be delivered up to them; next, all of you who had fought at the siege of Saguntum; and we were to be put to death by excruciating tortures.

2. Proud and cruel nation! Every thing must be yours, and at your disposal! You are to prescribe to us with whom we are to make war, with whom to make peace! You are to set us bounds; to shut us up between hills and rivers; but you are not to observe the limits which yourselves have fixed! 'Pass not the Iberus.' What next? 'Touch not the Saguntines; Saguntum is upon the Iberus; move not a step towards that city.' Is it a small matter, then, that you have deprived us of our ancient possessions, Sicily and Sardinia? You would have Spain too! Well, we shall yield Spain, and then—you will pass into Africa. Will pass, did I say? This very year, they ordered one of their consuls into Africa, the other into Spain.

3. No, soldiers, there is nothing left for us but what we can vindicate with our swords. Come on, then. Be men. The Romans may, with more safety, be cowards. They have their own country behind them; have places of refuge to flee to; and are secure from danger in the roads thither. But for you, there is no middle fortune between death and victory. Let this be but well fixed in your minds; and once again, I say, you are conquerors.

Brutus' Speech on the Death of Cæsar.

Romans, Countrymen, and Lovers,

1. HEAR me, for my cause; and be silent that you may hear. Believe me, for mine honour; and have respect for mine honour, that you may believe. Censure me in your wisdom; and awake your senses, that you may the better judge. If there be any in this assembly, any dear friend of Cæsar, to him I say, that Brutus' love to Cæsar was no less than his. If, then, that friend demand, why Brutus rose against Cæsar, this is my answer: not that I loved Cæsar less, but that I loved Rome more. Had you rather Cæsar were living, and die all slaves, than that Cæsar were dead, to live all freemen? As Cæsar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him; but as he was ambitious, I slew him. There are tears for his love, joy for his fortune, honour for his valour, and death for his ambition. Who's here so base that he would be a bondsman? If any, *speaking for him* have I offended, Who's here so rude, that he

would not be a Roman? If any, speak, for him have I offended. Who's here so vile that he will not love his country? If any, speak, for him have I offended. I pause for a reply.—None? then none have I offended. I have done no more to Cæsar than you should do to Brutus. And as I slew my best lover for the good of Rome, I reserve the same dagger for myself, whenever it shall please my country to need my death.

Part of Cicero's Oration against Verres.

1. I ASK now, Verres, what thou hast to advance against this charge? Wilt thou pretend to deny it? Wilt thou pretend, that any thing false, that even any thing aggravated, is alleged against thee? Had any prince, or any state, committed the same outrage against the privilege of Roman citizens, should we not think we had sufficient ground for demanding satisfaction? What punishment ought, then, to be inflicted upon a tyrannical and wicked prætor, who dared, at no greater distance than Sicily, within sight of the Italian coast, to put to the infamous death of crucifixion, that unfortunate and innocent citizen, Publius Gavius Cosanus, only for his having asserted his privilege of citizenship, and declared his intention of appealing to the justice of his country, against a cruel oppressor, who had unjustly confined him in prison at Syracuse, whence he had just made his escape?

2. The unhappy man, arrested as he was going to embark for his native country, is brought before the wicked prætor. With eyes darting fury, and a countenance distorted with cruelty, he orders the helpless victim of his rage to be stripped, and rods to be brought; accusing him, but without the least shadow of evidence, or even of suspicion, of having come to Sicily as a spy. It was in vain that the unhappy man cried out, 'I am a Roman citizen: I have served under Lucius Pretius, who is now at Panormus, and will attest my innocence.' The blood-thirsty prætor, deaf to all he could urge in his own defence, ordered the infamous punishment to be inflicted. Thus, fathers, was an innocent Roman citizen publicly mangled with scourging; whilst the only words he uttered, amidst his cruel sufferings, were, 'I am a Roman citizen!'

3. With these he hoped to defend himself from violence and infamy. But of so little service was this privilege to him, that, while he was thus asserting his citizenship, the order was given for his execution; for his execution upon the cross! O liberty! O sound once delightful to every Roman ear! O sacred privilege of Roman citizenship! once sacred! now trampled upon!

But what then ? Is it come to this ? Shall an inferior magistrate, a governour, who holds his whole power of the Roman people, in a Roman province, within sight of Italy, bind, scourge, torture with fire and red hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen ? Shall neither the cries of innocence, expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his country, restrain the licentious and wanton cruelty of a monster, who, in confidence of his riches strikes at the root of liberty, and sets mankind at defiance.

A Scythian Ambassador's Speech to Alexander.

1. WHEN the Scythian ambassadors waited on Alexander the Great, they gazed on him a long time without speaking a word, being very probably surprized, as they formed a judgment of men from their air and stature, to find that his did not answer the high idea they entertained of him from his fame.

2. At last the oldest of the ambassadors addressed him thus : ' Had the gods given thee a body proportionable to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldst touch the East, and with the other the West ; and, not satisfied with this, thou wouldst follow the sun, and know where he hides himself. But what have we to do with thee ? We never set foot in thy country. May not those who inhabit woods be allowed to live without knowing who thou art, and whence thou comest ? We will neither command over, nor submit to any man. And that thou mayest be sensible what kind of people the Scythians are, know, that we received from heaven, as a rich present, a yoke of oxen, a ploughshare, a dart, a javelin, and a cup.

3. These we make use of, both with our friends and against our enemies. To our friends we give corn, which we procure by the labour of our oxen ; with them we offer wine to the gods in our cup ; and with regard to our enemies, we combat them at a distance with our arrows, and near at hand with our javelins. But thou, who boastest thy coming to extirpate robbers, art thyself the greatest robber upon earth. Thou hast plundered all nations thou overcomest ; thou hast possessed thyself of Lybia, invaded Syria, Persia, and Bactria ; thou art forming a design to march as far as India, and now thou comest hither to seize upon our herds of cattle. The great possessions thou hast, only make thee covet the more eagerly what thou *hast not*. If thou art a god, thou oughtest to do good to mortals, and not deprive them of their possessions. If thou art a

mere man, reflect always on what thou art. They whom thou shalt not molest, will be thy true friends ; the strongest friendships being contracted between equals ; and they are esteemed equals who have not tried their strength against each other. But do not suppose that those whom thou conquerest can love thee.'

Publius Scipio's Speech.

1. THAT you may not be unapprised, soldiers, of what sort of enemies you are about to encounter, or what is to be feared from them, I tell you they are the very same, whom, in a former war, you vanquished both by land and sea ; the same from whom you took Sicily and Sardinia ; and who have been these twenty years your tributaries. You will not, I presume, march against these men with only that courage with which you are wont to face other enemies ; but with a certain anger and indignation, such as you would feel if you saw your slaves on a sudden rise up in arms against you.

2. But you have heard, perhaps, that, though they are few in number, they are men of stout hearts and robust bodies ; heroes of such strength and vigour, as nothing is able to resist. Mere effigies, nay, shadows of men ! wretches, emaciated with hunger and benumbed with cold ! bruised and battered to pieces among the rocks and craggy cliffs ! their weapons broken, and their horses weak and foundered ! Such are the cavalry, and such the infantry, with which you are going to contend : not enemies, but the fragments of enemies. There is nothing which I more apprehend, than that it will be thought Hannibal was vanquished by the Alps before we had any conflict with him. I need not be in any fear that you should suspect me of saying these things merely to encourage you, while inwardly I have different sentiments.

3. Have I ever shown any inclination to avoid a contest with this tremendous Hannibal ? and have I now met with him only by accident and unawares ? or am I come on purpose to challenge him to a combat ? I would gladly try whether the earth, within these twenty years, has brought forth a new kind of Carthaginians, or whether they be the same sort of men who fought at the Ægates, and whom at Eryx you suffered to redeem themselves at eighteen denarii per head. Whether this Hannibal, for labours and journeys, be as he would be thought, the rival of Hercules ; or whether he be what his father left him, a tributary, a vassal, a slave to the Roman people. Did not

the consciousness of his wicked deed at Saguntum torment him and make him desperate, he would have some regard, if not to his conquered country, yet surely to his own family, to his father's memory, to the treaty written with Amilcar's own hand.

4. We might have starved them in Eryx ; we might have passed into Africa with our victorious fleet, and in a few days have destroyed Carthage. At their humble supplication we pardoned them. We released them when they were closely shut up without a possibility of escaping. We made peace with them when they were conquered. When they were distressed by the African war, we considered them, and treated them as a people under our protection. And what is the return they make us for all these favours ? Under the conduct of a hair-brained young man, they come hither to overturn our state, and lay waste our country. I could wish, indeed, that it were not so ; and that the war we are now engaged in, concerned our glory only, and not our preservation. But the contest at present is not for the possession of Sicily and Sardinia but of Italy itself.

5. Nor is there behind us another army, which, if we should not prove the conquerors, may make head against our victorious enemies. There are no more Alps for them to pass, which might give us leisure to raise new forces. No, soldiers ; he who must take your stand, as if you were just now before the walls of Rome. Let every one reflect, that he is now to defend, not his own person only, but his wife, his children, his helpless infants. Yet, let not private considerations alone possess our minds. Let us remember that the eyes of the senate and people of Rome are upon us ; and that, as our force and courage shall now prove, such will be the fortune of that city and of the Roman empire.

The studious youth should always keep in mind,
 That the same words, not rightly understood,
 Will false ideas convey, instead of truth :
 And such wrong sentiments, when once embrac'd,
 Will cost much pains and labour to destroy.
 With honour, truth will bear you through the world,
 Ensure a kind reception with mankind,
 And tranquillize your life in joy and peace :
 While falsehood poisons ev'ry thought and deed,
 Produces scorn and hate, from God and man,
 And leaves you hopeless, overwhelm'd in woe.

Then learn aright, at first, nor deviate
 In error's slippery, and destructive paths.

DIALOGUES.

Canute and his Courtiers.

Flattery reprov'd.

Canute. Is it true, my friends, as you have often told me, that I am the greatest of monarchs?

Offa. It is true, my liege; you are the most powerful of all kings.

Oswald. We are all your slaves; we kiss the dust of your feet.

Of. Not only we, but even the elements are your slaves. The land obeys you from shore to shore; and the sea obeys you.

Can. Does the sea, with its loud boisterous waves, obey me? Will that terrible element be still at my bidding?

Of. Yes, the sea is yours; it was made to bear your ships upon its bosom, and to pour the treasures of the world at your royal feet. It is boisterous to your enemies, but it knows you to be its sovereign.

Can. Is not the tide coming up?

Os. Yes, my liege; you may perceive the swell already.

Can. Bring me a chair then; set it here upon the sands.

Of. Where the tide is coming up, my gracious lord?

Can. Yes, set it just here.

Os. (Aside)—I wonder what he is going to do.

Of. (Aside)—Surely he is not such a fool as to believe us!

Can. O mighty ocean! thou art my subject; my courtiers tell me so; and it is thy duty to obey me. Thus, then, I stretch my sceptre over thee, and command thee to retire. Roll back thy swelling waves, nor let them presume to wet the feet of me, thy royal master.

Os. (Aside)—I believe the sea will pay very little regard to his royal commands.

Of. See how fast the tide rises!

Os. The next wave will come up to the chair. It is folly to stay, we shall be covered with salt water.

Can. Well, does the sea obey my commands? If it be my subject, it is a very rebellious subject. See how it swells, and dashes the angry foam and salt spray over my sacred person! Vile sycophants! did you think I was the dupe of your base lies? that I believed your abject flatteries? Know, there is but one Being whom the sea will obey. He is sovereign of heaven and earth, King of kings, and Lord of lords. It is only He who can say to the ocean, 'thus far shalt thou go, but no farther, and here shall thy proud waves be stayed.' A king is but a man: and a man is but a worm. Shall a worm assume the power of the great God, and think the elements will obey him? May kings learn to be humble from my example, and courtiers learn truth from your disgrace!

The two Robbers.

We often condemn in others what we practise ourselves.

(*Alexander the Great in his tent. A man with a fierce countenance, chained and fettered, brought before him.*)

Alexander. WHAT, art thou the Thracian robber, of whose exploits I have heard so much?

Robber. I am a Thracian, and a soldier.

Alex. A soldier!—a thief, a plunderer, an assassin! the pest of country! I could honour thy courage, but I must detest and punish thy crimes.

Rob. What have I done, of which you can complain?

Alex. Hast thou not set at defiance my authority; violated the public peace; and passed thy life in injuring the persons and properties of my fellow-subjects?

Rob. Alexander! I am your captive—I must hear what you please say, and endure what you please to inflict. But my soul is unconquered and if I reply at all to your reproaches, I will reply like a free man.

Alex. Speak freely. Far be it from me to take the advantage of power, to silence those with whom I deign to converse.

Rob. I must then answer your question by another. How have you passed your life?

Alex. Like a hero. Ask Fame, and she will tell you. Among brave, I have been the bravest; among sovereigns, the noblest; among conquerors, the mightiest.

Rob. And does not fame speak of me too? Was there ever a bold captain of a more valiant band? Was there ever—But I scorn to bow. You yourself know that I have not been easily subdued.

Alex. Still what are you but a robber—a base, dishonest robber?

Rob. And what is a conqueror? Have not you, too, gone about earth like an evil genius, blasting the fair fruits of peace and industry, plundering, ravaging, killing, without law, without justice, merely gratify an insatiable lust for dominion? All that I have done to a single district with a hundred followers, you have done to whole nations with hundred thousand. If I have stripped individuals, you have ruined kingdoms and princes. If I have burned a few hamlets, you have desolated most flourishing kingdoms, and cities of the earth. What is then the difference, but that as you were born a king, and I a private man, you have been able to become a mightier robber than I?

Alex. But if I have taken like a king, I have given like a king. I have subverted empires, I have founded greater. I have cherished commerce, and philosophy.

Rob. I too, have freely given to the poor, what I took from the rich. I have established order and discipline among the most ferocious of mankind; and have stretched out my protecting arm over the oppressed. I know, indeed, little of the philosophy you talk of; but I believe neither you nor I shall ever atone to the world for the mischiefs we have done.

Alex. Leave me; Take off his chains, and use him well. Are we then so much alike? Alexander too, a robber? Let me reflect.

A Family Conversation on the Slavery of the Negroes.

Augusta. My dear papa, you once informed me, that in the West-Indies, all the laborious operations were performed by negro slaves. Are those islands inhabited by negroes? I thought those people were natives of Africa.

Father. You are right, my dear; they are, indeed, natives of Africa but they have been snatched by the hand of violence, from their country, friends, and connexions. I am ashamed to confess, that many ships are annually sent from different parts of Europe and America, to the coast of Guinea, to procure slaves from that unhappy country, for the use of the West-India islands; where they are sold to the planters of sugar plantations.

tions; and afterwards employed in the hardest and most servile occupations; and pass the rest of their lives in slavery and wretchedness.

Sophia. How much my heart feels for them! How agonising must it be, to be separated from one's near relations! parents, perhaps divided from their children for ever; husbands from their wives; brothers and sisters obliged to bid each other a final farewell! But why do the kings of the African states suffer their subjects to be so cruelly treated?

Mother. Many causes have operated to induce the African princes to become assistants in this infamous traffic; and instead of being the defenders of their harmless people, they have frequently betrayed them to their most cruel enemies. The Europeans have corrupted these ignorant rulers, by presents of rum, and other spirituous liquors, of which they are immoderately fond. They have fomented jealousies, and excited wars, amongst them, merely for the sake of obtaining the prisoners of war for slaves. Frequently they use no ceremony, but go on shore in the night, set fire to a neighbouring village, and seize upon all the unhappy victims who run out to escape the flames.

Cecilia. What hardened hearts do the captains of those ships possess! They must have become extremely cruel, before they would undertake such an employment.

Mo. There is reason to believe that most of them, by the habits of such a life, are become deaf to the voice of pity: we must, however, compassionate the situation of those, whose parents have early bred them to this profession, before they were of an age to choose a different employment. But to resume the subject of the negroes. What I have related, is only the beginning of their sorrows. When they are put on board the ships, they are crowded together in the hold, where many of them die for want of air and room. There have been frequent instances of their throwing themselves into the sea, when they could find an opportunity, and seeking in death a refuge from their calamity. As soon as they arrive in the West-Indies, they are carried to a public market, where they are sold to the highest bidder, like horses at our fairs. Their future lot depends much upon the disposition of the master, into whose hands they happen to fall; for, among the overseers of sugar-plantations, there are some men of feeling and humanity: but too generally the treatment of the poor negroes is very severe. Accustomed to an easy, indolent life, in the luxurious and plentiful country of Africa, they find great hardship from the transition to a life of severe labour, without any mixture of indulgence to soften it. Deprived of the hope of amending their condition, by any course of conduct they can pursue, they frequently abandon themselves to despair; and die, in what is called the seasoning, which is, becoming intred by length of time to their situation. They who have less sensibility and stronger constitutions, survive their complicated misery but a few years; for it is generally acknowledged, that they seldom attain the full period of human life.

Aug. Humanity shudders at your account! But I have heard a gentleman, who had lived many years abroad, say, that negroes were not much superiour to the brutes; and that they were so stupid and stubborn, that nothing but stripes and severity could have any influence over them.

Pa. That gentleman was most probably interested in misleading those with whom he conversed. People, who reason in that manner, do not consider the disadvantages which the poor negroes suffer from want of cultivation. Leading an ignorant savage life in their own country, they can

have acquired no previous information : and when they fall into the hands of their cruel oppressors, a life of laborious servitude, which scarcely affords them sufficient time for sleep, deprives them of every opportunity of improving their minds. There is no reason to suppose that there is from us in any thing but colour ; which distinction arises from the heat of their climate. There have been instances of a few, whose constitution has been favourable to improvement, who have shown strong sense of mind. Those masters, who neglect the religious and moral instruction of their slaves, add a heavy load of guilt to that already incurred by their share in this unjust and inhuman traffic.

Charles. My indignation rises at this recital. Why does not the British parliament exert its power to avenge the wrongs of these wretched Africans ? What can prevent an act being passed to forbid exportation from buying and selling slaves ?

Fa. Many persons of great talents and virtue, have made several less attempts to obtain an act for the abolition of this trade. It has rested in its continuance have hitherto frustrated these generous efforts, but we may rely upon the goodness of that Divine Providence, which provides for all creatures, that the day will come, when their rights will be restored : and there is great reason to hope, from the light already shed upon the subject, that the rising generation will prefer justice and merited reformation and policy ; and will free themselves from the odium we now suffer, of treating our fellow creatures in a manner unworthy of the humanity of ourselves.

Mo. Henry, repeat that beautiful apostrophe to a negro woman which you learned the other day out of Barbauld's Hymns.

Henry. 'Negro woman, who sittest pining in captivity, and over thy sick child, though no one sees thee, God sees thee : though he pities thee, God pities thee. Raise thy voice, forlorn and alone ; call upon him from amidst thy bonds, for assuredly he will hear thee.'

Ce. I think no riches could tempt me to have any share in this trade. I could never enjoy peace of mind, whilst I thought I contributed to the woes of my fellow-creatures.

Mo. But, Cecilia, to put your compassion to the proof ; are you willing to debar yourself of the numerous indulgences you enjoy, for the fruit of their labour ?

Ce. I would forego any indulgence to alleviate their sufferings. *The rest of the children together.* We are all of the same mind.

Mo. I admire the sensibility of your uncorrupted hearts, my children. It is the voice of nature and virtue. Listen to it on all occasions, and bring it home to your bosoms, and your daily practice. The principle of benevolence, which excites your indignation at the oppression of the negroes, will lead you to be gentle towards your inferiors, and obliging to your equals, and in a particular manner considerate towards your domestics : requiring no more of them than you will be willing to perform in their situation ; instructing them when you have opportunity ; sympathizing in their afflictions, and promoting their best interests to the utmost of your power.

*Democritus and Heraclitus.**

The vices and follies of men should excite compassion rather than ridicule.

Democritus. I FIND it impossible to reconcile myself to a melancholy.

Heraclitus. And I am equally unable to approve of that vain philosophy which teaches men to despise and ridicule one another. To a wise and unprejudiced mind, the world appears in a wretched and painful light.

1. Thou art too much affected with the state of things; and this is the cause of misery to thee.

2. And I think thou art too little moved by it. Thy mirth and ridicule speak the buffoon, rather than the philosopher. Does it not excite thy compassion, to see mankind so frail, so blind, so far departed from the rules of virtue?

3. I am excited to laughter, when I see so much impertinence and folly.

4. And yet, after all, they, who are the objects of thy ridicule, are not only mankind in general, but the persons with whom thou livest, thy friends, thy family, nay, even thyself.

5. I care very little for all the silly persons I meet with; and think it justifiable in diverting myself with their folly.

6. If they are weak and foolish, it marks neither wisdom nor humanity, to insult rather than pity them. But is it certain, thou art not as ravagant as they are?

7. I presume that I am not; since in every point, my sentiments are the very reverse of theirs.

8. There are follies of different kinds. By constantly amusing thyself with the errors and misconduct of others, thou mayest render thyself equally ridiculous and culpable.

9. Thou art at liberty to indulge such sentiments; and to weep as much too, if thou hast any tears to spare. For my part, I cannot reason with myself with the levities and ill conduct of the world before me. Are not all men foolish or irregular in their lives?

10. Alas! there is but too much reason to believe they are so: and on this ground, I pity and deplore their condition. We agree in this point, that men do not conduct themselves according to reason and justice; but I, who do not suffer myself to act as they do, must yet regard the various states of my understanding and feelings, which compel me to love and hate, and that love fills me with compassion for their mistakes and irregularities. Canst thou condemn me for pitying my own species, my fellow-men, persons born in the same condition of life, and destined to the same hopes and privileges? If thou shouldst enter a hospital, where sick and wounded persons reside, would their wounds and distresses excite thy pity?

11. And yet, the evils of the body bear no comparison with those of the mind. Thou wouldst certainly blush at thy barbarity, if thou hadst any unfeeling, as to laugh at, or despise a poor miserable being who is the loss of one of his legs: and yet thou art so destitute of humanity, as to despise those, who appear to be deprived of the noble powers of the understanding, by the little regard which they pay to its dictates.

12. He who has lost a leg is to be pitied, because the loss is not to be remedied to himself: but he who rejects the dictates of reason and conscience, voluntarily deprives himself of their aid. The loss originates in his own folly.

Democritus and Heraclitus were two ancient philosophers; the former of whom was a philosopher of the school of the Epicureans, and the latter wept, at the errors and follies of mankind.

Her. Ah! so much the more is he to be pitied! A furious maniac who should pluck out his own eyes, would deserve more compassion than an ordinary blind man.

Dem. Come, let us accommodate the business. There is something to be said on each side of the question. There is every where reason for laughing, and reason for weeping. The world is ridiculous, and I laugh at it; it is deplorable, and thou lamentest over it. Every person views it in his own way, and according to his own temper. One point is unquestionable, that mankind are preposterous; to think right, and to act well, we must think and act differently from them. To submit to the authority, and follow the example of the greater part of men, would render us foolish and miserable.

Her. All this is, indeed, true; but then, thou hast no real love or feeling for thy species. The calamities of mankind excite thy mirth; and this proves that thou hast no regard for men, nor any true respect for the virtues which they have unhappily abandoned.

Dionysius, Pythias, and Damon.

Genuine virtue commands respect, even from the bad.

Dionysius. AMAZING! What do I see? It is Pythias just arrived. It is indeed Pythias. I did not think it possible. He is come to die, and redeem his friend!

Pythias. Yes, it is Pythias. I left the place of my confinement, with no other views than to pay to Heaven the vows I had made; to settle my family concerns according to the rules of justice; and to bid adieu to my children, that I might die tranquil and satisfied.

Dio. But why dost thou return? Hast thou no fear of death? Is it not the character of a madman, to seek it thus voluntarily?

Py. I return to suffer, though I have not deserved death. Every principle of honour and goodness, forbids me to allow my friend to die for me.

Dio. Dost thou, then, love him better than thyself?

Py. No; I love him as myself. But I am persuaded that I ought to suffer death, rather than my friend: since it was me whom thou hadst decreed to die. It were not just that he should suffer, to deliver me from the death which was designed, not for him, but for me only.

Dio. But thou supposest that it is as unjust to inflict death upon thee, as upon thy friend.

Py. Very true; we are both entirely innocent; and it is equally unjust to make either of us suffer.

Dio. Why dost thou then assert, that it were injustice to put him to death, instead of thee?

Py. It is unjust, in the same degree, to inflict death, either on Damon, or on myself; but Pythias were highly culpable to let Damon suffer that death, which the tyrant had prepared for Pythias only.

Dio. Dost thou then return hither on the day appointed, with no other view than to save the life of a friend, by losing thy own?

Py. I return, in regard to thee, to suffer an act of injustice which is common for tyrants to inflict; and with respect to Damon, to perform my duty, by rescuing him from the danger he incurred by his generosity to me.

Dio. And now, Damon, let me address myself to thee. Didst thou not really fear, that Pythias would never return; and that thou wouldst be put to death on his account?

Damon. I was but too well assured that Pythias would punctually return; and that he would be more solicitous to keep his promise, than to preserve his life. Would to heaven, that his relations and friends had forcibly detained him! He would then have lived for the comfort and benefit of good men; and I should have had the satisfaction of dying for him!

Dio. What, does life displease thee?

Da. Yes; it displeases me when I see and feel the power of a tyrant!

Dio. It is well! Thou shalt see him no more. I will order thee to be put to death immediately.

Py. Pardon the feelings of a man who sympathizes with his dying friend. But remember, it was Pythias who was devoted by thee to destruction. I come to submit to it, that I may redeem my friend. Do not refuse me this consolation in my last hour.

Dio. I cannot endure men who despise death, and set my power at defiance.

Da. Thou canst not, then, endure virtue.

Dio. No; I cannot endure that proud, disdainful virtue, which contemns life; which dreads no punishment; and which is insensible to the charms of riches and pleasure.

Da. Thou seest, however, that it is a virtue, which is not insensible to the dictates of honour, justice, and friendship.

Dio. Guards, take Pythias to execution. We shall see whether Damon will continue to despise my authority.

Da. Pythias, by returning to submit himself to thy pleasure, has merited his life, and deserved thy favour; but I have excited thy indignation, by resigning myself to thy power, in order to save him: be satisfied, then, with this sacrifice, and put me to death.

Py. Hold, Dionysius? Remember, it was Pythias alone who offended thee; Damon could not.

Dio. Alas! What do I see and hear? where am I? How miserable; and how worthy to be so! I have hitherto known nothing of true virtue. I have spent my life in darkness and error. All my power and honours are insufficient to produce love. I cannot boast of having acquired a single friend, in the course of a reign of thirty years. And yet these two persons, in a private condition, love one another tenderly, unreservedly confide in each other, are mutually happy, and ready to die for each other's preservation.

Py. How couldst thou, who hast never loved any person, expect to have friends? If thou hadst loved and respected men, thou wouldst have secured their love and respect. Thou hast feared mankind—and they fear thee—they detest thee.

Dio. Damon, Pythias, condescend to admit me as a third friend; in a connection so perfect. I give you your lives; and I will load you with riches.

Da. We have no desire to be enriched by thee; and, in regard to thy friendship, we cannot accept or enjoy it, till thou become good and just. Without these qualities, thou canst be connected with none but trembling slaves, and base flatterers. To be loved and esteemed by men of free and generous minds, thou must be virtuous, affectionate, disinterested, beneficent; and know how to live in a sort of equality with those who share and deserve thy friendship.

RULES FOR READING VERSE.

ON THE SLIDES OR INFLECTIONS OF VERSE.

1. The first general rule for reading verse is, that we ought to give it that measured harmonious flow of sound which distinguishes it from prose, without falling into a bombastic, chanting pronunciation, which makes it ridiculous.

2. It will not be improper, before we read verse with its poetical graces, to pronounce it exactly as if it were prose: this will be depriving verse of its beauty, but will tend to preserve it from deformity: the tones of voice will be frequently different, but the inflections will be nearly the same.

3. But though an elegant and harmonious pronunciation of verse will sometimes oblige us to adopt different inflections from those we use in prose, it may still be laid down as a good general rule, that verse requires the same inflections as prose, though less strongly marked, and more approaching to monotonies.

4. Wherever a sentence, or member of a sentence, would necessarily require the falling inflection in prose, it ought always to have the same inflection in poetry; for though, if we were to read verse prosaically, we should often place the falling inflection where the style of verse would require the rising, yet, in those parts where a portion of perfect sense, or the conclusion of a sentence, necessarily requires the falling inflection, the same inflection must be adopted both in verse and prose.

5. In the same manner, though we frequently suspend the voice by the rising inflection in verse, where, if the composition were prose, we should adopt the falling; yet, wherever in prose, the member or sentence would necessarily require the rising inflection, this inflection must necessarily be adopted in verse.

6. It may be observed, indeed, that it is in the frequent use of the rising inflection, where prose would adopt the falling, that the song of poetry consists: familiar, strong, argumentative subjects naturally enforce the language with the falling inflection, as this is naturally expressive of activity, force, and precision; but grand, beautiful, and plaintive subjects slide naturally into the rising inflection, as this is expressive of awe, admiration, and melancholy; where the mind may be said to be passive: and it is this general tendency of the plaintive tone to assume the rising inflection, which inclines injudicious readers to adopt it at those pauses where the falling inflection is absolutely necessary, and, for want of which, the pronunciation degenerates into the whine, so much and so justly disliked; for it is very remarkable, that if, where the sense concludes, we are careful to preserve the falling inflection, and let the voice drop into the natural talking tone, the voice may be suspended in the rising inflection on any other part of the verse, with very little danger of falling into the chant of bad readers.

OF THE ACCENT AND EMPHASIS OF VERSE.

In verse, every syllable must have the same accent, and every word the same emphasis, as in prose.

In words of two syllables, however, when the poet transposes the accent from the second syllable to the first, we may comply with him, without occasioning any harshness in the verse; but when, in such words, he changes the accent from the first to the second syllable, every reader who has the least delicacy of feeling will certainly preserve the common accent of these words on the first syllable.

In misaccented words of three syllables, perhaps the least offensive method to the ear of preserving the accent, and not entirely violating the quantity, would be to place an accent on the syllable immediately preceding that on which the poet has misplaced it, without dropping that which is so misplaced.

The same rule seems to hold good where the poet has placed the accent on the first and last syllable of a word which ought to have it on the middle syllable.

Where a word admits of some diversity in placing the accent, it is scarcely necessary to observe, that the verse ought, in this case, to decide.

But when the poet has, with great judgment, contrived that his numbers shall be harsh and grating, in order to correspond to the ideas they suggest, the common accentuation must be preserved.

HOW THE VOWELS E AND O ARE TO BE PRONOUNCED, WHEN APOSTROPHIZED.

The vowel *e*, which, in poetry, is so often cut off by an apostrophe in the word *the*, and in unaccented syllables before *r*, as *dang'rous*, *gen'rous*, &c. ought always to be preserved in pronunciation, because the syllable it forms is so short as to admit of being sounded with the succeeding syllable, so as not to increase the number of syllables to the ear, or, at least, to hurt the melody.

The same observations, in every respect, hold good in the pronunciation of the preposition *to*, which ought always to be sounded long, like the adjective *two*, however it may be printed.

OF THE PAUSE OR CÆSURA OF VERSE.

Almost every verse admits of a pause in or near the middle of the line, which is called the Cæsure; this must be carefully observed in reading verse, or much of the distinctness, and almost all the harmony, will be lost.

Though the most harmonious place for the capital pause is after the fourth syllable, it may, for the sake of expressing the sense strongly and suitably, and even sometimes for the sake of variety, be placed at several other intervals.

The end of a line in verse naturally inclines us to pause; and the words that refuse a pause so seldom occur at the end of a verse, that we often pause between words in verse where we should not in prose, but where a pause would by no means interfere with the sense: thus, perhaps, may be the reason why a pause at the end of a line in poetry is supposed to be in compliment to the verse, when the very same pause in prose is allowable, and, perhaps, eligible, but neglected as unnecessary; however this be, certain it is, that if we pronounce many lines in Milton, so as to make the equality of impressions on the ear distinctly perceptible at the end of every line; if by making this pause, we make the pauses that mark the sense less perceptible, we exchange a solid advantage for a childish rhythm, and, by endeavouring to preserve the name of verse, lose all its meaning and energy.

OF THE CADENCE OF VERSE.

In order to form a cadence in a period in rhyming verse, we must adopt the falling inflection with considerable force in the cæsure of the last line but one.

HOW TO PRONOUNCE A SIMILE IN POETRY.

A simile in poetry ought always to be read in a lower tone of voice than that part of the passage which precedes it.

This rule is one of the greatest embellishments of poetic pronunciation, and is to be observed no less in blank verse than in rhyme.

GENERAL RULES.

Where there is no pause in the sense at the end of a verse, the last word must have exactly the same inflection it would have in prose.

Sublime, grand, and magnificent description in poetry, requires a lower tone of voice, and a sameness nearly approaching to a monotone.

When the first line of a couplet does not form perfect sense, it is necessary to suspend the voice at the end of the line with the rising slide.

This rule holds good even where the first line forms perfect sense by itself, and is followed by another, forming perfect sense likewise, provided the first line does not end with an emphatic word, which requires the falling slide.

But if the first line ends with an emphatic word, requiring the falling slide, this slide must be given to it, but in a higher tone of voice than the same slide in the last line of the couplet.

When the first line of a couplet does not form sense, and the second line, either from its not forming sense, or from its being a question, requires the rising slide; in this case the first line must end with such a pause as the sense requires, but without any alteration in the tone of the voice.

In the same manner, if a question requires the second line of the couplet to adopt the rising slide, the first ought to have a pause at the end, but the voice, without any alteration, ought to carry on the same tone to the second line, and to continue this tone almost to the end.

The same principles of harmony and variety induce us to read a triplet with a sameness of voice, or a monotone, on the end of the first line, the rising slide on the end of the second, and the falling on the last.

This rule, however, from the various sense of the triplet, is liable to many exceptions; but, with very few exceptions, it may be laid down as a rule, that a *quatrain*, or stanza of four lines of alternate verse, may be read with the monotone ending the first line, the rising slide ending the second and third, and the falling the last.

The plaintive tone, so essential to the delivery of elegiac composition, greatly diminishes the slides, and reduces them almost to monotones; nay, a perfect monotone, without any inflection at all, is sometimes very judiciously introduced in reading verse.

ON SCANNING.

A certain number of syllables connected form a foot. They are called *feet*, because it is by their aid that the voice, as it were, steps along through the verse, in a measured pace.

All feet used in poetry consist either of two, or of three syllables, and are reducible to eight kinds; four of two syllables, and four of three, as follows:

Dissyllable.

A Trochee — —
An Iambus — —
A Spondee — —
A Pyrrhic — —

Trissyllable.

A Dactyl — — —
An Amphibrach — — —
An Anapest — — —
A Tribach — — —

The hyphen — marks a long, and the breve ~ a short syllable.

Such as wish to inform themselves more particularly concerning versification, may consult the Author's Natural Grammar and Juvenile Expositor, where they will find the subject treated of at very considerable length.

PIECES IN POETRY

The Doves.

REAS'NING at ev'ry step he treads,
Man yet mistakes his way,
While meaner things, whom instinct leads,
Are rarely known to stray.

One silent eve I wander'd late,
And heard the voice of love ;
The turtle thus address'd her mate,
And sooth'd the list'ning dove :

' Our mutual bond of faith and truth,
No time shall disengage ;
Those blessings of our early youth
Shall cheer our latest age :

While innocense without disguise,
And constancy sincere,
Shall fill the circles of those eyes,
And mine can read them there :

Those ills that wait on all below
Shall ne'er be felt by me,
Or, gently felt, and only so,
As being shar'd with thee.

When lightnings flash among the trees,
Or kites are hov'ring near,
I fear lest thee alone they seize,
And know no other fear.

'Tis then I feel myself a wife,
And press thy wedded side,
Resolv'd a union form'd for life
Death never shall divide.

But, oh ! if fickle and unchaste,
(Forgive a transient thought,)
Thou couldst become unkind at last,
And scorn thy present lot,

No need of lightnings from on high,
Or kites with cruel beak ;
Denied th' endearments of thine eye,
This widow'd heart would break.'

Thus sang the sweet sequester'd bird,
Soft as the passing wind ;
And I recorded what I heard,
A lesson for mankind.

Heavenly Wisdom.

How happy is the man who hears
Instruction's warning voice ;
And who celestial wisdom makes
His early, only choice.

For she has treasures greater far
Than east or west unfold ;
And her reward is more secure
Than is the gain of gold.

In her right hand she holds to view,
A length of happy years ;
And in her left, the prize of fame :
And honour bright appears.

She guides the young, with innocence,
In pleasure's path to tread :
A crown of glory she bestows
Upon the hoary head.

According as her labours rise,
So her rewards increase :
Her ways are ways of pleasantness,
And all her paths are peace.

A Morning in Spring.

Lo ! the bright, the rosy morning,
Calls me forth to take the air ;
Cheerful spring, with smiles returning,
Ushers in the new-born year.

Nature now in all her beauty,
With her gently-moving tongue,
Prompts me to the pleasing duty,
Of a grateful morning song.

See the early blossoms springing,
See the jocund lambkins play !
Hear the lark and linnet singing,
Welcome to the new-born day .

Vernal music, softly sounding,
Echoes through the verdant grove ;
Nature now with life abounding,
Swell with harmony and love.

Now the kind refreshing showers,
Water all the plains around :

JUVENILE MENTOR.

Springing grass, and painted flowers,
In the smiling meads abound.

Now their vernal dress assuming,
Leafy robes adorn the trees :
Odours now the air perfuming,
Sweetly swell the gentle breeze.

Praise to thee, thou great Creator !
Praise be thine from ev'ry tongue :
Join, my soul, with ev'ry creature ;
Join the universal song !

For ten thousand blessings giv'n ;
For the richest gifts bestow'd ;
Sound his praise through earth and heav'n ;
Sound Jehovah's praise aloud !

An Evening Hymn.

AND now another day is gone,
I'll sing my Maker's praise ;
My comforts ev'ry hour make known
His providence and grace.

But how my childhood runs to waste !
My sins, how great their sum !
Lord, give me pardon for the past,
And strength for days to come.

I lay my body down to sleep ;
Let angels guard my head,
And through the hours of darkness keep
Their watch around my bed.

With cheerful heart I close my eyes,
Since God will not remove ;
And in the morning let me rise,
Rejoicing in his love.

The Winter's Day.

WHEN raging storms deform the air,
And clouds of snow descend ;
And the wide landscape, bright and fair,
No deepen'd colours blend ;

When biting frost rides on the wind,
Bleak from the north and east,
And wealth is at its ease reclin'd,
Prepar'd to laugh and feast ;

When the poor trav'ller treads the plain,
All dubious of his way,
And crawls with night increasing pain,
And dreads the parting day :

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When poverty in vile attire,
Shrinks from the biting blast,
Or hovers o'er the pigmy fire,
And fears it will not last ;

When the fond mother hugs her child
Still closer to her breast ;
And the poor infant, frost beguil'd,
Scarce feels that it is prest ;—

Then let your bounteous hand extend
Its blessings to the poor ;
Nor spurn the wretched while they bend
All suppliant at your door.

Acknowledgment of Divine Favours.

WHENE'ER I take my walks abroad,
How many poor I see !
What shall I render to my God,
For all his gifts to me !

Not more than others I deserve,
Yet God has given me more ;
For I have food while others starve,
Or beg from door to door.

How many children in the street,
Half naked, I behold !
While I am cloth'd from head to feet,
And cover'd from the cold !

While some poor creatures scarce can tell
Where they may lay their head,
I have a home wherein to dwell,
And rest upon my bed.

While others early learn to swear,
And curse, and lie, and steal,
Lord ! I am taught thy name to fear,
And do thy holy will.

Are these thy favours, day by day,
To me above the rest ?
Then let me love thee more than they,
And try to serve thee best.

Gratitude to the Supreme Being.

How cheerful along the gay mead,
The daisy and cowslip appear !
The flocks, as they carelessly feed
Rejoice in the spring of the year.

The myrtles that shade the gay bowers,
The herbage that springs from the sod,

JUVENILE MENTOR.

Trees, plants, cooling fruits, and sweet flowers,
All rise to the praise of my God.

Shall man, the great master of all,
The only insensible prove?
Forbid it, fair Gratitude's call!
Forbid it, Devotion and Love!

The Lord, who such wonders could raise,
And still can destroy with a nod,
My lips shall incessantly praise;
My heart shall rejoice in my God.

*Friendship.*

FRIENDSHIP, peculiar boon of heav'n,
The noble mind's delight and pride,
To men and angels only giv'n,
To all the lower world deny'd.

While love, unknown among the blest,
Parent of thousand wild desires,
The savage and the human breast
Torments alike, with raging fires.

With bright, but oft destructive gleam,
Alike o'er all his lightnings fly,
The lambent glories only beam
Around the fav'rites of the sky.

Thy gentle flows of guiltless joys,
On fools and villains ne'er descend,
In vain for thee the tyrant sighs,
And hugs a flatt'rer for a friend.

Directress of the brave and just,
O guide us through life's darksome way!
And let the tortures of mistrust
On selfish bosoms only prey.

Nor shall thine ardours cease to glow,
When souls to peaceful climes remove:
What rais'd our virtue here below,
Shall aid our happiness above.

*Compassion and Forgiveness.*

I HEAR the voice of woe;
A brother mortal mourns:
My eyes with tears, for tears o'erflow;
My heart his sighs returns.

I hear the thirsty cry,
The famish'd beg for bread:

O let my spring its streams supply :
My hand its bounty shed.

And shall not wrath relent,
Touch'd by that humble strain,
My brother crying, 'I repent,
Nor will offend again !'

How else, on sprightly wing,
Can Hope bear high my pray'r,
Up to thy throne, my God, my King,
To plead for pardon there ?

Tenderness of Mind.

I HAVE found out a gift for my fair ;
I have found where the wood-pigeons breed ;
But ah, let me that plunder forbear !
She will say 'tis a barbarous deed.

For he ne'er can be true, she averr'd,
Who can rob a poor bird of its young ;
And I lov'd her the more when I heard
Such tenderness fall from her tongue.

I have heard her with sweetness unfold,
How that pity was due to a dove ;
That it ever attended the bold ;
And she call'd it the sister of love.

Early Rising.

How foolish they who lengthen night,
And slumber in the morning light !
How sweet, at early morning's rise,
To view the glories of the skies,
And mark with curious eye the sun
Prepare his radiant course to run !
Its fairest form then nature wears,
And clad in brightest green appears.
The sprightly lark, with artless lay,
Proclaims the entrance of the day.
How sweet to breathe the gale's perfume,
And feast the eyes with nature's bloom !
Along the dewy lawn to rove,
And hear the music of the grove !
Nor you, ye delicate and fair,
Neglect to taste the morning air ;
This will your nerves with vigour brace,
Improve and heighten every grace ;
Add to your breath a rich perfume ;
And to your cheeks a fairer bloom ;
With lustre teach your eyes to glow,
And health and cheerfulness bestow.

The Goldfinches.

ALL in a garden, on a current bush,
 Two Goldfinches had built their airy seat ;
 In the next orchard liv'd a friendly thrush,
 Not distant far, a wood-lark's soft retreat.

Here, blest with ease, and in each other blest,
 With early songs they wak'd the neighb'ring groves ;
 Till time matur'd their joy, and crown'd their nest,
 With infant pledges of their faithful loves.

And now, what transport glow'd in either's eye !
 What equal fondness dealt th' allotted food !
 What joy each other's likeness to descry,
 And future sonnets in the chirping brood !

But ah ! what earthly happiness can last !
 How does the fairest purpose often fail !
 A truant schoolboy's wantonness could blast
 Their flatt'ring hopes, and leave them both to wail.

The most ungentle of his tribe was he ;
 No gen'rous precept ever touch'd his heart :
 With concord false, and hideous prosody,
 He scrawl'd his task, and blunder'd o'er his part.

On mischief bent, he mark'd with rav'nous eyes,
 Where, wrapt in down, the callow songsters lay ;
 Then rushing, rudely seiz'd the glitt'ring prize,
 And bore it in his impious hands away !

But how shall I describe in numbers rude,
 The pangs for poor Chrysomitris decreed,
 When from her secret stand aghast, she view'd
 The cruel spoiler perpetrate the deed !

“O grief of griefs !” with shrieking voice she cried,
 ‘What sight is this that I have liv'd to see !
 O ! that I had in youth's fair season died,
 From all false joys, and bitter sorrows free.

Was it for this, alas ! with weary bill,
 Was it for this I pois'd th' unwieldy straw ;
 For this I bore the moss from yonder hill,
 Nor shunn'd the pond'rous stick along to draw ?

Was it for this I pick'd the wool with care,
 Intent with nicer skill our work to crown ;
 For this, with pain, I bent the stubborn hair,
 And lin'd our cradle with the thistle's down ?

Was it for this my freedom I resign'd,
 And ceas'd to rove at large from plain to plain ;
 For this I sat at home whole days confin'd,
 To hear the scorching heat and pealing rain !

Was it for this my watchful eyes grow dim ?
For this the roses on my cheek turn pale ?
Pale is my golden plumage, once so trim !
And all my wonted mirth and spirits fail !

Thus sang the mournful bird her piteous tale ;
The piteous tale her mournful mate return'd ;
Then side by side they sought the distant vale ;
And there in secret sadness inly mourn'd.

Elegy to Pity.

HAIL, lovely power ! whose bosom heaves the sigh,
When fancy paints the scene of deep distress ;
Whose tears spontaneous crystalize the eye,
When rigid fate denies the power to bless :

Not all the sweets Arabia's gales convey
From flow'ry meads, can with that sigh compare ;
Nor dew drops glitt'ring in the morning ray,
Seem ne'er so beauteous as that falling tear

Devoid of fear, the fawns around thee play ;
Emblem of peace, the dove before thee flies !
No blood-stain'd traces mark thy blameless way ;
Beneath thy feet no hapless insect dies.

Come, lovely nymph, and range the mead with me,
To spring the partridge from the guileful foe ;
From secret snares the struggling bird to free ;
And stop the hand uprais'd to give the blow.

And when the air with heat meridian glows,
And nature droops beneath the conqu'ring gleam,
Let us, slow wandering where the current flows,
Save sinking flies that float along the stream.

Or turn to nobler, greater tasks thy care,
To me thy sympathetic gifts impart ;
Teach me in friendship's grief to bear a share,
And justly boast the gen'rous feeling heart.

Teach me to sooth the helpless orphan's grief ;
With timely aid the widow's woes assuage ;
To mis'ry's moving cries to yield relief ;
And be the sure resource of drooping age.

So when the genial spring of life shall fade,
And sinking nature own the dread decay,
Some soul congenial then may lend its aid,
And gild the close of life's eventful day.

The Sluggard.

'Tis the voice of the Sluggard—I heard him complain,
 'You have wak'd me too soon, I must slumber again.'
 As the door on its hinges, so he on his bed,
 Turns his sides and his shoulders, and his heavy head.

A 'little more sleep, and a little more slumber ;'
 Thus he wastes half his days, and his hours without number :
 And when he gets up, he sits folding his hands,
 Or walks about sauntering, or trifling he stands.

I pass'd by his garden, and saw the wild brier,
 The thorn, and the thistle, grow broader and higher,
 The clothes that hang on him are turning to rags ;
 And his money still wastes, till he starves or he begs.

I made him a visit, still hoping to find
 He had ta'en better care for improving his mind :
 He told me his dreams, talk'd of eating and drinking ;
 But he scarce reads the Bible, and never loves thinking.

Said I then to my heart, 'Here's a lesson for me ;
 That man's but a picture of what I might be :
 But thanks to my friends for their care in my breeding,
 Who taught me betimes to love working and reading !'

Remember the Poor.

Now winter is come, with his cold chilling breath,
 And the verdure has dropp'd from the trees ;
 All nature seems touch'd with the finger of death,
 And the streams are beginning to freeze.
 When wanton young lads, o'er the river can slide,
 And Flora attends us no more ;
 When in plenty you sit by a good fire-side,
 Sure you ought to remember the poor.

When the cold feather'd snow does in plenty descend,
 And whiten the prospect around ;
 When the keen cutting winds from the north shall attend,
 Hard chilling and freezing the ground ;
 When the hills and the dales are all candied with white,
 When the rivers congeal to the shore,
 When the bright twinkling stars shall proclaim a cold night,
 Then remember the state of the poor.

When the poor harmless hare may be trac'd to the wood,
 By her footsteps indented in snow ;
 When the lips and the fingers are starting with blood ;
 When the marksmen a cock-shooting go ;
 When the poor robin redbreast approaches the cot ;
 When the icicles hang at the door ;
 When the bowl smokes with something reviving and hot,
 That's the time to remember the poor.

When a thaw shall ensue, and the waters increase,
 And the rivers all insolent grow ;
 When the fishes from prison obtain a release ;
 When in danger the travellers go :
 When the meadows are hid with the proud swelling flood ;
 When the bridges are useful no more ;
 When in health you enjoy every thing that is good,
 Can you grumble to think on the poor ?

Soon the day will be here, when a Saviour was born,
 All the world should agree as one voice ;
 All nations unite to salute the blest morn ;
 All ends of the earth should rejoice.
 Grim death is depriv'd of his all killing sting,
 And the grave is triumphant no more ;
 Saints, angels, and men, hallelujah's shall sing,
 And the rich shall remember the poor.

Rural Charms.

SWEET Auburn ! loveliest village of the plain !
 Where health and plenty cheers the labouring swain ;
 Where smiling spring its earliest visits paid,
 And parting summer's ling'ring blooms delay'd :
 Dear lovely bow'rs of innocence and ease !
 Seats of my youth, when ev'ry sport could please !
 How often have I loiter'd o'er thy green,
 Where humble happiness endear'd each scene !
 How often have I paus'd on every charm—
 The shelter'd cot, the cultivated farm,
 The never-failing brook, the busy mill,
 The decent church, that topp'd the neighbouring hill ;
 The hawthorn bush, with seats beneath the shade,
 For talking age and whispering lovers made.

How often have I blest the coming day,
 When toil, remitting, lent its turn to play—
 And all the village train, from labour free,
 Led up their sports beneath the spreading tree !
 While many a pastime circled in the shade,
 The young contending as the old survey'd !
 And many a gambol frolick'd o'er the ground,
 And slights of art, and feats of strength, went round ;
 And still as each repeated pleasure tir'd,
 Succeeding sports the mirthful band inspir'd :
 The dancing pair, that simply sought renown,
 By holding out, to tire each other down,
 The swain, mistrustless of his smutt'd face,
 While secret laughter titter'd round the place :
 The bashful virgin's sidelong looks of love ;
 The matron's glance, that would those looks reprove.

Sweet was the sound, when oft, at evening's close,
 Up yonder hill the village murmur rose.

There, as I pass'd with careless steps and slow,
 The mingling notes came soften'd from below.
 The swain, responsive as the milk-maid sung;
 The sober herd, that low'd to meet their young;
 The noisy geese, that gabbled o'er the pool;
 The playful children, just let loose from school;
 The watch-dog's voice, that bay'd the whisp'ring wind;
 And the loud laugh that spoke the vacant mind:
 These all, in soft confusion, sought the shade,
 And fill'd each pause the nightingale had made.

Unhappy close of Life.

How shocking must thy summons be, O Death!
 To him that is at ease in his possessions!
 Who, counting on long years of pleasure here,
 Is quite unfurnish'd for the world to come!
 In that dread moment, how the frantic soul
 Raves round the walls of her clay tenement;
 Runs to each avenue, and shrieks for help—
 But shrieks in vain! How wishfully she looks
 On all she's leaving, now no longer her's!
 A little longer, yet a little longer,
 O might she stay to wash away her stains,
 And fit her for her passage! Mournful sight!
 Her very eyes weep blood; and every groan
 She heaves is big with horror. But the foe,
 Like a staunch murd'rer, steady to his purpose,
 Pursues her close through ev'ry lane of life:
 Nor misses once the track, but presses on,
 Till, forc'd at last to the tremendous verge,
 At once she sinks to everlasting ruin.

To-Morrow.

How sweet to the heart is the thought of to-morrow,
 When hope's fairy pictures bright colours display!
 How sweet when we can from futurity borrow
 A balm for the griefs that afflict us to-day!
 When wearisome sickness has taught me to languish,
 For health and the comfort it bears on its wing,
 Let me hope! (O! how soon it would lessen my anguish)
 That to-morrow will peace and serenity bring.
 When trav'ling alone, quite forlorn, unbefriended,
 Sweet the hope that to-morrow my wand'rings will cease;
 That at home, then, with care sympathetic attended,
 I shall rest unmolested, and slumber in peace.
 Or, when from the friends of my heart long divided,
 The fond expectation with joy how replete;
 That from far distant regions by Providence guided,
 To-morrow will see us most happily meet.

A kind and gentle temper of great importance to the happiness of life.

SINCE trifles make the sum of human things,
 And hañ our mis'ry from our foibles springs;
 Since life's best joys consist in peace and ease,
 And few can save, or serve, but all can please.
 O! let th' ungentle spirit learn from hence,
 A small unkindness is a great offence:
 Large bounties to bestow, we wish in vain;
 But all may shun the guilt of giving pain.
 To bless mankind with tides of flowing wealth,
 With pow'r to grace them, or to crown with health,
 Our little lot denies; but Heav'n decrees
 To all, the gift of minist'ring to ease.
 The gentle offices of patient love,
 Beyond all flatt'ry, and all price above;
 The mild forbearance of another's fault;
 The taunting word suppress'd as soon as thought:
 On these Heav'n bade the sweets of life depend;
 And crush'd ill fortune when it made a friend.

A solitary blessing few can find;
 Our joys with those we love are interwin'd:
 And he whose wakeful tenderness removes
 Th' obstructing thorn which wounds the friend he loves,
 Smooths not another's rugged path alone,
 But scatters roses to adorn his own.
 Small slights, contempts, neglect, unmix'd with hate,
 Make up in number what they want in weight:
 These, and a thousand griefs minute as these,
 Corrode our comforts, and destroy our peace.

The Progress of Improvement.

Come, bright Improvement! on the car of Time,
 And rule the spacious world from clime to clime;
 Thy handmaid arts shall every wild explore,
 Trace every wave, and culture every shore.
 On Erie's banks, where tigers steal along,
 And the dread Indian chants a dismal song,
 Where human fiends on midnight errands walk,
 And bathe in brains the murd'rous tomahawk;
 There shall the flocks on thymy pastures stray,
 And shepherds dance at Summer's op'ning day;
 Each wand'ring genius of the lonely glen
 Shall start to view the glittering haunts of men,
 And silence watch, on woodland heights around,
 The village curfew as it tolls profound.—
 Truth shall pervade th' unfathom'd darkness there,
 And light the dreadful features of despair.—
 Hark! the stern captive spurns his heavy load,
 And asks the image back that heaven bestow'd!
 Pierced in his eye the fire of valour burns,
 And, as the slave departs, the man returns.

THE PASSIONS.

Cheerfulness.

Now my co-mates, and brothers in exile,
Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?
Here feel we but the penalty of Adam,
The season's difference; as the icy fang
And churlish chiding of the winter's wind,
Which, when it bites and blows upon my body
Ev'n till I shrink with cold, I smile and say,
This is no flattery; these are counsellors
That feelingly persuade me what I am.
Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head;
And this our life, exempt from public haunts,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

Mirth.

A FOOL!—a fool, I met a fool i' th' forest,
A motly fool;—a miserable varlet!—
As I do live by food, I met a fool;—
Who laid him down, and bask'd him in the sun,
And rail'd on lady Fortune in good terms;
In good set terms,—and yet a motly fool;
Good morrow, fool, quoth I; No, Sir, quoth he,
Call me not fool, till heav'n hath sent me fortune;
And then he drew a dial from his poke,
And looking on it with lack-lustre eye,
Says very wisely, It is ten o'clock;
Thus may we see, quoth he, how the world wags;
'Tis but an hour ago since it was nine,
And after one hour more 'twill be eleven;
And so from hour to hour we ripe and ripe,
And then from hour to hour we rot and rot,
And thereby hangs a tale. When I did hear
The motley fool thus moral on the time,
My lungs began to crow like chanticleer,
That fools should be so deep contemplative:
And I did laugh, sans intermission,
An hour by his dial. O noble fool!
A worthy fool! Motley's the only wear.

Raillery.

Let me play the fool
 With mirth and laughter; so let wrinkles come,
 And let my liver rather heat with wine,
 Than my heart cool with mortifying groans.
 Why should a man, whose blood is warm within,
 Sit like his grandsire cut in alabaster?
 Sleep when he wakes, and creep into the jaundice
 By being peevish? I tell thee what, Antonio,
 (I love thee, and it is my love that speaks,)
 There is a sort of men whose visages
 Do cream and mantle like a standing pond,
 And do a wilful stillness entertain,
 With purpose to be drest in an opinion
 Of wisdom, gravity, profound conceit,
 As who should say, I am, Sir, Oracle,
 And when I ope my lips, let no dog bark!
 I'll tell thee more of this another time;
 But fish not with this melancholy bait
 For this fool's gudgeon, this opinion.
 Come, good Lorenzo, fare ye well a while,
 I'll end my exhortation after dinner.

~~THE END~~*Joy.*

IMOINDA, Oh! this separation,
 Has made you dearer if it can be so
 Than you were ever to me: you appear
 Like a kind star to my benighted steps,
 To guide me on my way to happiness;
 I cannot miss it now. Governour, friend,
 You think me mad: but let me bless you all
 Who any ways have been the instruments
 Of finding her again. Imoinda's found!
 And every thing that I would have in her.
 I have a thousand things to ask of her,
 And she as many more to know of me,
 But you have made me happier, I confess,
 Acknowledge it much happier, than I
 Have words or power to tell you. Captain, you,
 Ev'n you, who most have wrong'd me, I forgive:
 I will not say you have betrayed me now,
 I'll think you but the minister of fate
 To bring me to my lov'd Imoinda here.
 Let the fools
 Who follow fortune live upon her smiles,
 All our prosperity is plac'd in love,
 We have enough of that to make us happy;
 This little spot of earth you stand upon,
 Is more to me than the extended plains
 Of my great father's kingdom; here I reign
 In full delight, in joys to pow'r unknown,
 Your love my empire, and your heart my throne.

Love.

'Tis music be the food of love, play on ;
 Give me excess of it ; that, surfeiting,
 The appetite may sicken, and so die.—
 That strain again !—it had a dying fall ;
 O, it came o'er my ear like the sweet south,
 That breathes upon a bank of violets,
 Stealing and giving odour.—Enough, no more,
 'Tis not so sweet now, as it was before.
 O spirit of love, how quick and fresh art thou !
 That notwithstanding thy capacity
 Receiveth as the sea, nought enters there,
 Of what validity and pitch soever,
 But falls into abatement and low price,
 Even in a minute ! so full of shapes is fancy,
 That it alone is high fantastical.

What you do
 Still betters what is done. When you speak, sweet,
 I'd have you do it ever : when you sing,
 I'd have you buy and sell so ; so give alms,
 Pray so ; and, for the ordering your affairs,
 To sing them too : When you do dance, I wish you
 A wave o' the sea, that you might ever do
 Nothing but that ; move still, still so,
 And own no other function : each your doing,
 So singular in each particular,
 Crowns what you are doing in the present deeds,
 That all your acts are queens.

Pity.

As in a theatre the eyes of men,
 After a well-grac'd actor leaves the stage,
 Are idly bent on him that enters next,
 Thinking his prattle to be tedious,
 Even so, or with much more contempt, men's eyes,
 Did scowl on Richard ; no man cry'd, God save him ;
 No joyful tongue gave him his welcome home :
 But dust was thrown upon his sacred head ;
 Which with such gentle sorrow he shook off—
 His face still combating with tears and smiles,
 The badges of his grief and patience,—
 That had not God, for some strong purpose, steel'd
 The hearts of men, they must perforce have melted,
 And barbarism itself have pitied him.
 But heav'n hath a hand in those events ;
 To whose high will we bound our calm contents.

Alas ! poor Yorick ! I knew him, Horatio ; a fellow of infinite j
 most excellent fancy : he hath borne me on his back a thousand
 and now how abhorred in my imagination it is ! my gorge rises

ere hung those lips that I have kissed I know not how oft. Where be
 our gibes now? Your gambols? Your songs? Your flashes of merriment,
 that were wont to set the table on a roar? Not one now to mock your
 own grinning! Quite chop-fallen! Now get you to my lady's chamber,
 and tell her, let her paint an inch thick, to this favour she must come;
 make her laugh at that.

Hope.

O HOPE, sweet flatterer, whose delusive touch
 Sheds on afflicted minds the balm of comfort,
 Relieves the load of poverty; sustains
 The captive bending with the weight of bonds,
 And smooths the pillow of disease and pain;
 Send back th' exploring messenger with joy,
 And let me hail thee from that friendly grove.

Hatred.

WHY get thee gone, horror and night go with thee,
 Sisters of Acheron, go hand in hand,
 Go dance about the bow'r and close them in;
 And tell them that I sent you to salute them.
 Profane the ground, and for th' ambrosial rose,
 And breath of jessamin, let hemlock blacken,
 And deadly night-shade poison all the air:
 For the sweet nightingale may ravens croak,
 Toads pant, and adders rustle through the leaves:
 May serpents, winding up the trees, let fall
 Their hissing necks upon them from above,
 And mingle kisses—such as I would give them.

Anger.

WHY have those banish'd and forbidden legs
 Dar'd once to touch a dust of England's ground
 But more than why—Why have they dar'd to march
 So many miles upon her peaceful bosom;
 Frighting her pale-fac'd villagers with war,
 And ostentation of despised arms?
 Com'st thou because the anointed king is hence?
 Why, foolish boy, the king is left behind,
 And in my loyal bosom lies his pow'r.
 Were I but now the lord of such hot youth,
 As when brave Gaunt, thy father and myself
 Rescu'd the Black Prince, that young Mars of men,
 From forth the ranks of many thousand French;
 Oh, then, how quickly should this arm of mine,
 Now prisoner to the palsy, chastise thee,
 And minister correction to thy fault!

Revenge.

Oh ! I could play the woman with mine eyes,
 And braggart with my tongue !---But, gentle heaven,
 Cut short all intermission : front to front,
 Bring thou this fiend of Scotland, and myself ;
 Within my sword's length set him ; if he 'scape,
 Heaven forgive him too !

If it will feed nothing else, it will feed my revenge. He hath disgraced me, and hindered me of half a million ; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated my enemies. And what's his reason ? I am a Jew ! Hath not a Jew eyes ? Hath not a Jew hands, organs, dimensions, senses, affections, passions ? Is he not fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter, as a Christian is ? If you stab us, do we not bleed ? If you tickle us, do we not laugh ? If you poison us, do we not die ? and if you wrong us, shall we not revenge ? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility ? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example ? Why, revenge. The villany you teach me I will execute : and it shall go hard, but I will better the instruction.

Reproach.

O proper stuff !

This is the very painting of your fears ;
 'Tis the air-drawn dagger, which you said,
 Led you to Duncan. Oh, these flaws and starts
 (Impostors to true fear) would well become,
 A woman's story, at a winter's fire,
 Authoriz'd by her grandam. Shame itself !
 Why do you make such faces ?

——Thou slave, thou wretch, thou coward,
 Thou little valiant, great in villany !
 Thou ever strong upon the stronger side !
 Thou fortune's champion, thou dost never fight
 But when her humorous ladyship is by
 'To teach thee safety ! thou art perjur'd too
 And sooth'st up greatness. What a fool art thou !
 A ramping fool ; to brag and stamp, and swear,
 Upon my party ! Thou cold-blooded slave,
 Hast thou not spoke like thunder on my side,
 Been sworn my soldier ? Bidding me depend
 Upon thy stars, thy fortune, and thy strength ?
 And dost thou now fall over to my foes ?
 Thou wearst a lion's hide ! doff it for shame,
 And hang a calf's skin on those recreant limbs.

Fear and Terrour.

How ill this taper burns ! ha ! who comes here ?
 I think it is the weakness of my eyes,

That shapes this monstrous apparition—
 It comes upon me—Art thou any thing?
 Art thou some god, some angel, or some devil,
 That mak'st my blood cold, and my hair to stare?
 Speak to me, what thou art.

Light thickens : and the crow
 Makes wing to the rooky wood,
 Good things of day begin to droop and drowse ;
 While night's black agents to their prey do rouse.
 Thou marvell'd at my words : but hold thee still ;
 Things, bad begun, make strong themselves by ill.

Alas, I am afraid they have awak'd,
 And 'tis not done ; th' attempt and not the deed,
 Confounds us——Hark !—I laid the daggers ready,
 He could not miss them. Had he not resembled
 My father as he slept, I had done it.

Enter MACBETH.

c. I've done the deed—didst thou not hear a noise ?

My. I heard the owl scream, and the crickets cry.

ou not speak ?

c. When ?

My. Now.

c. As I descended ?

My. Ay.

c. Hark !—who lies i' th' second chamber ?

My. Donalbain.

c. This is a sorry sight.

My. A foolish thought to say a sorry sight.

c. There's one did laugh in his sleep, and one cry'd murder ;

they did wake each other ; I stood and heard them :

they did say their pray'rs, and address'd them

to sleep.——

My. There are two lodg'd together.

c. One cried, God bless us ! and Amen, the other ;

they had seen me with these hangman's hands,

feeling their fear ; I could not say Amen,

but they did say God bless us.

My. Consider it not so deeply.

c. But wherefore could I not pronounce Amen ?

For the most need of blessing, and Amen

stuck in my throat.

Sorrow.

SEEMS, madam ? nay, it is : I know not seems :

'Tis not alone my inky cloak, good mother,

Nor customary suits of solemn black,

Nor windy suspiration of forc'd breath ;

No, nor the fruitful river in the eye,

Nor the dejected 'baviour of the visage,

W

Together with all forms, modes, shows of grief
That can denote me truly : these indeed seem,
For they are actions that a man might play ;
But I have that within which passeth show,
These but the trappings and the fruits of woe.

Remorse.

ON when the last account 'twixt heaven and earth
Is to be made, then shall this hand and seal
Witness against us to damnation !
How oft the sight of means to do ill deeds
Makes deeds ill done ! Hadst not thou been by,
A fellow by the hand of nature mark'd,
Quoted and sign'd to do a deed of shame,
This murder had not come into my mind,
But taking note of thy abhorred aspect,
Finding thee fit for bloody villany,
Apt, liable to be employed in danger,
I faintly broke with thee of Arthur's death ;
And thou, to be endeared to a king,
Mad'st it no conscience to destroy a prince.

Despair.

K. Hen. How fares my lord ? speak, Beaufort, to thy sovereign.

Car. If thou be'st Death, I'll give thee England's treasure,
Enough to purchase such another island,
So thou wilt let me live and feel no pain.

K. Hen. Ah, what a sign it is of evil life,
When death's approach is seen so terrible !

War. Beaufort, it is thy sovereign speaks to thee.

Car. Bring me to my trial when you will,
Dy'd he not in his bed ? where should he die ?
Can I make men live, whether they will or no ?—
Oh ! torture me no more, I will confess.—
Alive again ? then show me where he is,
I'll give a thousand pounds to look upon him.—
He hath no eyes, the dust hath blinded them—
Comb down his hair ; look ! look ! it stands upright,
Like lime-twigs to catch my winged soul !
Give me some drink, and bid the apothecary
Bring the strong poison that I bought of him.

K. Hen. O thou eternal Mover of the heavens,
Look with gentle eye upon this wretch ;
O beat away the busy meddling fiend,
That lays strong siege unto this wretch's soul,
And from his bosom purge this black despair !

War. See how the pangs of death do make him grin.

K. Hen. Peace to his soul, if God's good pleasure be !
Lord Cardinal, if thou think'st on Heav'n's bliss,
Hold up thy hand, make signal of thy hope,
He dies, and makes no sign : O God, forgive him.

Surprise and Astonishment.

GONE to be married, gone to swear a peace !
 False blood to false blood join'd ! Gone to be friends !
 Shall Lewis have Blanch ? and Blanch those provinces ?
 It is not so : thou hast misspoke, misheard !
 Be well advis'd, tell o'er thy tale again :
 It cannot be : thou dost but say 'tis so.
 What dost thou mean by shaking of thy head ?
 Why dost thou look so sadly on my son ?
 What means that hand upon that breast of thine ?
 Why holds thine eye that lamentable rheum,
 Like a proud river peering o'er his wounds ?
 Be these sad sighs confirmers of thy words ?
 Then speak again ; not all thy former tale,
 But this one word, whether thy tale be true.

Sir Richard, what think you ? Have you beheld,
 Or, have you read, or heard ? or could you think ?
 Or do you almost think, although you see,
 That you do see ? Could thought, without this object
 Form such another ? This is the very top,
 The height, the crest, or crest unto the crest
 Of Murder's arms : This is the bloodiest shame,
 The wildest savag'ry, the vilest stroke,
 That ever wall-ey'd Wrath, or starving Rage,
 Presented to the tears of soft Remorse.

Pride.

Your grace shall pardon me, I will not back ;
 I am too high born to be property'd ;
 To be a secondary at control,
 Or useful serving-man and instrument
 To any sovereign state throughout the world.
 Your breath first kindled the dead coal of war
 Between this chastis'd kingdom and myself,
 And brought in matter that should feed this fire :
 And now 'tis far too huge to be blown out
 With that same weak wind which enkindled it.
 You taught me how to know the face of right,
 Acquainted me with interest to this land ;
 Yea, thrust this enterprise into my heart ;
 And come ye now to tell me John hath made
 His peace with Rome ? What is that peace to me ?
 I, by the honour of my marriage-bed,
 After young Arthur, claim this land for mine ;
 And now, it is half conquered, must I back,
 Because that John hath made his peace with Rome ?
 Am I Rome's slave ? What penny hath Rome borne,
 What men provided, what munition sent,
 To under-prop this action ? Is't not I
 That undergo this charge ? Who else but I.

And such as to my claim are liable,
 Sweat in this business, and maintain this war?
 Have I not heard these islanders shout out,
Vive le Roy! as I have bank'd their towns?
 Have I not here the best cards for the game,
 To win this easy match played for a crown?
 And shall I now give o'er the yielded set?
 No, no, my soul, it never shall be said.

Courage and Boasting.

I AM satisfy'd.
 Cæsar sits down in Alexandria, where
 I will oppose his fate. Our force by land
 Hath nobly held: our sever'd navy, too,
 Have knit again, and fleet, threat'ning most sea-like.
 Where hast thou been, my heart? Dost thou hear, lady?
 W from the field I should return once more,
 I will appear in blood;
 I and my sword will earn my chronicle;
 There is hope in it yet:
 I will be treble-sinew'd, hearted, breath'd,
 And fight maliciously: for when mine hours
 Were nice and lucky, men did ransom lives
 Of me for jests; but now I'll set my teeth,
 And send to darkness all that stop me.

Show me what thou'lt do;
 Woo't weep? woo't fight? woo't fast? woo't tear thyself?
 Woo't drink up eail; eat a crocodile?
 I'll do't—Do'st thou come here to whine,
 To outface me with leaping in her grave?
 Be buried quick with her, and so will I:
 And if thou prate of mountains, let them throw
 Millions of acres on us; till our ground,
 Singeing its pate against the burning zone,
 Make Ossa like a wart! Nay, an thou'lt mouth
 I'll rant as well as thou.

Perplexity.

YES;—'tis Emilia:—by and by.—She's dead.
 'Tis like she comes to speak of Cassio's death;
 The noise was high.—Ha! no more moving?
 Still as the grave.—Shall she come in, wer't good?
 I think she stirs again:—No.—What's the best?
 If she come in she'll sure speak to my wife.

Vexation.

O WHAT a rogue and peasant slave am I!
 Is it not monstrous, that this player here,

But in a fiction, in a dream of passion,
 Could force his soul so to his own conceit,
 That from her working all his visage warm'd,
 Tears in his eyes, distraction in his aspect,
 A broken voice, and his whole function suiting
 With forms to his conceit ! and all for nothing ;
 For Hecuba !
 What's Hecuba to him, or he to Hecuba,
 That he should weep for her ?

Peevishness.

Troi. What, art thou angry, Pandarus ? what, with me !

Pan. Because she's akin to me : therefore, she's not so fair as Helen ;
 an she were not kin to me, she would be as fair on Friday as Helen is on
 Sunday. But what care I ? I care not an she were a blackamoor, 'tis all
 one to me.

Troi. Say I she is not fair ?

Pan. I do not care whether you do or no. She's a fool to stay behind
 her father : let her to the Greeks—and so I'll tell her the next time I see
 her—for my part, I'll meddle nor make no more i' th' matter.

Troi. Pandarus—

Pan. Not I.

Troi. Sweet Pandarus—

Pan. Pray you speak no more to me—I will leave all as I found it—
 and there's an end.

Malice.

How like a sawning publican he looks !
 I hate him, for he is a Christian ;
 But more for that, in low simplicity,
 He lends out money gratis, and brings down
 The rate of usance here with us in Venice.
 If I can catch him once upon the hip,
 I will feed fat the ancient grudge I bear him.
 He hates our sacred nation, and he rails
 Ev'n there where merchants most do congregate,
 On me, my bargains, and my well won thrift,
 Which he calls interest. Cursed be my tribe
 If I forgive him.

Jealousy.

How blest am I
 In my just censure ! in my true opinion !—
 Alack for lesser knowledge !—how accurs'd
 In being so bless'd ! There may be in the cup
 A spider steep'd, and one may drink, depart,
 And yet partake no venom, for his knowledge
 Is not infected ; but if one present
 The abhorr'd ingredient to his eye, make known
 How he hath drunk, he cracks his gorge, his sides,
 With violent hefts.—I have drunk, and seen the spider !

Columbia.

COLUMBIA, Columbia, to glory arise ;
 The queen of the world, and the child of the skies ;
 Thy genius commands thee ; with rapture behold,
 While ages on ages thy splendours unfold.
 Thy reign is the last, and the noblest of time,
 Most fruitful thy soil, most inviting thy clime ;
 Let the crimes of the east ne'er encrimson thy name,
 Be freedom, and science, and virtue, thy fame.

To conquest and slaughter let Europe aspire ;
 Whelm nations in blood, and wrap cities in fire ;
 Thy heroes the rights of mankind shall defend,
 And triumph pursue them, and glory attend.
 A world is thy realm : for a world be thy laws,
 Enlarg'd as thine empire, and just as thy cause ;
 On freedom's broad basis thy empire shall rise,
 Extend with the main, and dissolve with the skies.

Fair science her gates to thy sons shall unbar,
 And the east see thy morn hide the beams of her star ;
 New bards, and new sages, unrivalled shall soar
 To fame unextinguish'd, till time is no more.
 To thee, the last refuge of virtue design'd,
 Shall fly from all nations the best of mankind :
 Here, grateful to Heaven, with transport shall bring
 Their incense, more fragrant than odours of spring.

Nor less shall thy fair ones to glory ascend,
 And genius and beauty in harmony blend ;
 The graces of form shall awake pure desire,
 And the charms of the soul ever cherish the fire :
 Their sweetness unmingled, their manners refin'd,
 And virtue's bright image, instamp'd on the mind,
 With peace and soft rapture, shall teach life to glow,
 And light up a smile in the aspect of wo.

Thy fleets to all regions thy power shall display,
 The nations admire, and the ocean obey ;
 Each shore to thy glory its tribute unfold,
 And the east and the south yield their spices and gold.
 As the day spring unbounded, thy splendour shall flow,
 And earth's little kingdoms before thee shall bow,
 While the ensigns of Union, in triumph unfurl'd,
 Hush the tumult of war, and give peace to the world.

Thus, as down a lone valley, with cedars o'erspread,
 From war's dread confusion I pensively stray'd ;
 The gloom from the face of fair heaven retir'd ;
 The winds ceas'd to murmur ; the thunders expir'd ;
 Perfumes, as of Eden, flow'd sweetly along,
 And a voice, as of angels, enchantingly sung,
 "Columbia, Columbia, to glory arise,
 The queen of the world, and the child of the skies."

Washington and Liberty.

O YE sons of Columbia, who bravely have fought,
For those rights, which unstain'd from your sires had descended !
May you long taste the blessings your valour has bought,
And your sons reap the soil, which your fathers defended,
Mid the reign of mild peace, may your nation increase,
With the glory of Rome, and the wisdom of Greece ;
For ne'er shall the sons of Columbia be slaves,
While the earth bears a plant, or the sea rolls its waves.

While the fame of our arms, of our laws the mild sway,
Had with justice ennobled our nation in story,
Till the dark clouds of faction obscur'd our young day,
And envelop'd the sun of America's glory.
But let traitors be told, who their country have sold,
And barter'd their God, for an image of gold,
That ne'er shall the sons of Columbia be slaves,
While the earth bears a plant, or the sea rolls its waves.

'Tis the fire of the flint each American warms :
Then shou'd Rome's haughty victors beware of collision !
Let them bring all the vassals of Europe in arms,
We're a world by ourselves, and disdain a division !
While with patriot pride, to our laws we're allied,
There's no foe can subdue us, no faction divide ;
For ne'er shall the sons of Columbia be slaves,
While the earth bears a plant, or the sea rolls its waves.

Lo ! our mountains are crown'd with imperial oak,
Whose deep roots, like our liberties, ages have nourish'd,
But before our dear country submits to the yoke,
Not a tree shall be left on the fields where it flourish'd.
Should invasion impend, ev'ry grove would descend,
From the hill tops they shaded, our shores to defend ;
For ne'er shall the sons of Columbia be slaves,
While the earth bears a plant, or the sea rolls its waves.

Let our patriots destroy anarch's pestilent worm,
Lest our liberty's growth should be check'd by corrosion ;
Then let clouds thicken round us, we heed not the storm ;
For our realm fears no shock, but the earth's own explosion.
Foes assail us in vain, though their fleets bridge the main,
For our altars and laws with our lives we'll maintain ;
And ne'er shall the sons of Columbia be slaves,
While the earth bears a plant, or the sea rolls its waves.

Should the tempest of war overshadow our land,
All its bolts could ne'er rend freedom's temple asunder ;
For unmov'd at its portal would Washington stand,
And repulse, with his breast, the assaults of its thunder !
His sword from the sleep of its scabbard would leap,
And conduct, with its point, ev'ry flash to the deep ;
For ne'er shall the sons of Columbia be slaves,
While the earth bears a plant, or the sea rolls its waves.

PREMONITION

TO TEACHERS AND PARENTS ;

BUT

MORE PARTICULARLY TO MOTHERS.

1. And, to you, my fair countrywomen, the pride, the delight of this nation—decked with all those native charms and cultivated graces, which can adorn the female character, whose moral influence, mild and unassuming, pervades every department of private and social life, to you, is assigned a most important, a most pleasing task. In the revered characters of wives, of mothers, the earliest guardians and instructors of those who will form ‘the future citizens of this republic,’ upon your conduct depends their future usefulness to their country, her glory, or her shame.

2. It is yours to elicit and direct the first dawnings of that reason upon the due regulation of which depend their present, their eternal happiness. Instil into their infant minds the sacred principles of religion, and the great moral lessons it inculcates : next to their duty to their God, instruct them in their duties to their country. Show to them, the intimate, the necessary connexion between those sacred relations, as their reason and judgment expand ; read to them the Declaration of American Independence ; let its golden truths, its sacred principles be deeply impressed upon their minds ; direct them to the ‘farewell address of Washington,’ and bid them regard its precepts as the injunctions of a dying parent to his children, to be indelibly engraved upon their memories.

3. Let the examples of Franklin and Laurens, of Jefferson and Adams, of Green and Warren, of Kosciusco and La Fayette, and the host of worthies, whose names illumine the pages of our history, be ever held up to them for imitation. Tell them of their patriotic zeal, and firmness in the senate ; of their heroic valour, and undaunted fortitude in the field ; and for a consummation of all that can dignify the hero, the patriot, the statesman, the sage and the Christian—name to them **WASHINGTON.**

4. From the glare and brilliancy of his public life, lead them to his retirement—show whither this venerable patriot, voluntarily retiring from the ardent gaze and plaudits of an admiring world—having applied his best years to the service of his country, he devoted the residue of his days to his friends, to his family, and to his God. In his character let them see the rare combination of the noblest, the most elevated attributes of the hero and the magistrate, with the industry, the economy, the exact regularity, and all the social virtues of the obedient, the useful citizen:—To close the impressive lesson, point them to the glorious consummation of his character, in his pious resignation, and his death.

DECLARATION OF INDEPENDENCE.

*The Unanimous Declaration of the Congress of the Thirteen United States of America, passed July 4, 1776.**

1. When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

2. We hold these truths to be self-evident:—that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its

* "Philadelphia, July 5, 1776.

" DEAR SIR,

" Yesterday the greatest question was decided which was ever debated in America, and greater, perhaps, never was or will be decided among men. A resolution was passed, without one dissenting Colony, that these United States are, and of right ought to be, free and independent states."

" The day is passed. The 4th of July, 1776, will be a memorable epocha in the history of America. I am apt to believe it will be celebrated by succeeding generations as the great anniversary festival; it ought to be commemorated as the day of deliverance, by solemn acts of devotion to Almighty God. It ought to be solemnized with pomp, shows, games, sports, bonfires, and illuminations, from one end of the continent to the other, from this time forward forever! You will think me transported with enthusiasm, but I am not. I am well aware of the toil, and blood, and treasure, that it will cost to maintain this declaration, and support and defend these States; yet, through all the gloom, I can see a ray of light and glory. I can see that the end is worth more than all the means; and that posterity will triumph, although you and I may rue, which I hope we shall not.

Yours, &c.

JOHN ADAMS.

powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate, that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present king of Great Britain, is a history of repeated injuries and usurpations, all having, in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world.

3. He has refused his assent to laws the most wholesome and necessary for the public good.

4. He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation, till his assent should be obtained; and when so suspended, he has utterly neglected to attend to them. He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature—a right inestimable to them, and formidable to tyrants only.

5. He has called together legislative bodies at places unusual, uncomfortable, and distant from the repository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

6. He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people.

7. He has refused, for a long time after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large, for their exercise, the state remaining, in the mean time, exposed to all the dangers of invasion from without, and convulsions within.

8. He has endeavoured to prevent the population of these States; for that purpose obstructing the laws for naturalization of foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.

9. He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

10. He has made judges dependent on his will alone, for the tenure of their offices, and the amount and payment of their salaries.

11. He has erected a multitude of new offices, and sent hither swarms of officers, to harass our people, and eat out their substance.

12. He has kept among us, in times of peace, standing armies, without the consent of our legislatures.

13. He has affected to render the military independent of, and superiour to, the civil power.

14. He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his assent to their acts of pretended legislation:

15. For quartering large bodies of armed troops among us:

16. For protecting them, by a mock trial, from punishment, for any murders which they should commit on the inhabitants of these States :

17. For cutting off our trade with all parts of the world :

18. For imposing taxes on us without our consent :

19. For depriving us, in many cases, of the benefits of trial by jury :

20. For transporting us beyond seas, to be tried for pretended offences :

21. For abolishing the free system of English laws in a neighbouring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies :

22. For taking away our charters, abolishing our most valuable laws, and altering, fundamentally, the forms of our governments :

23. For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

24. He has abdicated government here, by declaring us out of his protection, and waging war against us.

25. He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

26. He is at this time transporting large armies of foreign mercenaries, to complete the works of death, desolation, and tyranny, already begun with circumstances of cruelty and perfidy, scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

27. He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

28. He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

29. In every stage of these oppressions, we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by repeated injury.

30. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

31. Nor have we been wanting in attentions to our British brethren. We have warned them, from time to time, of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them, by the ties of our common kindred, to disavow these usurpations, which would inevitably interrupt our connexions and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity which denounces our separation, and hold them, as we hold the rest of mankind—enemies in war, in peace, friends.

32. We, therefore, the representatives of the United States of America, in general Congress assembled, appealing to the Supreme Judge of the world, for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare, that these United Colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connexion between them and the state of

Great Britain, is, and ought to be, totally dissolved ; and that, as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour.

JOHN HANCOCK, President.

New-Hampshire.

Josiah Bartlett,
William Whipple,
Matthew Thornton.

Massachusetts Bay.

Samuel Adams,
John Adams,
Robert Treat Paine,
Elbridge Gerry.

Rhode-Island, &c.

Stephen Hopkins,
William Ellery.

Connecticut.

Roger Sherman,
Samuel Huntington,
William Williams,
Oliver Wolcott.

New-York.

William Floyd,
Philip Livingston,
Francis Lewis,
Lewis Morris.

New-Jersey.

Richard Stockton,
John Witherspoon,
Francis Hopkinson,
John Hart,
Abraham Clark.

Pennsylvania.

Robert Morris,
Benjamin Rush,
Benjamin Franklin,
John Morton,
George Clymer,
James Smith,
George Taylor,
James Wilson,
George Ross.

Delaware.

Cesar Rodney,
George Read,
Thomas M'Kean.

Maryland.

Samuel Chase,
William Paca,

Thomas Stone,
C. Carroll, of Carrollton.

Virginia.

George Wythe,
Richard Henry Lee,
Thomas Jefferson,
Benjamin Harrison,
Thomas Nelson, jr.
Francis Lightfoot Lee,
Carter Braxton.

North-Carolina.

William Hooper,
Joseph Hewes,
John Penn.

South-Carolina.

Edward Rutledge,
Thomas Heyward, jr.
Thomas Lynch, jr.
Arthur Middleton.

Georgia.

Burton Gwinnett.
Lyman Hall,
George Walton.

ARTICLES OF CONFEDERATION.

Articles of Confederation and Perpetual Union, passed in Congress, July 8, 1778, between the states of New-Hampshire, Massachusetts-Bay, Rhode-Island and Providence Plantations, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North-Carolina, South-Carolina, and Georgia.

ARTICLE 1.

1. The style of this confederacy shall be, "THE UNITED STATES OF AMERICA."

ARTICLE 2.

1. Each state retains its sovereignty, freedom, and independence, and every power, jurisdiction, and right, which is not by this confederation expressly delegated to the United States in Congress assembled.

ARTICLE 3.

1. The said states hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their liberties, and their mutual and general welfare, binding themselves to assist each other against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretence whatever.

ARTICLE 4.

1. The better to secure and perpetuate mutual friendship and intercourse among the people of the different states in this union, the free inhabitants of each of these states, paupers, vagabonds, and fugitives from justice excepted, shall be entitled to all privileges and immunities of free citizens in the several states; and the people of each state shall have free ingress and regress to and from any other state, and shall enjoy therein all the privileges of trade and commerce, subject to the same duties, impositions, and restrictions, as the inhabitants thereof respectively; provided that such restrictions shall not extend so far as to prevent the removal of property imported into any state, to any other state of which the owner is an inhabitant; provided also, that no imposition, duties, or restriction, shall be laid by any state on the property of the United States, or either of them.

2. If any person guilty of, or charged with treason, felony, or other high misdemeanor in any state, shall flee from justice, and be found in any of the United States, he shall, upon the demand of the governor or executive power of the state from which he fled, be delivered up and removed to the state having jurisdiction of his offence.

3. Full faith and credit shall be given in each of these states to the records, acts, and judicial proceedings of the courts and magistrates of every other state.

ARTICLE 5.

1. For the more convenient management of the general interests of the United States, delegates shall be annually appointed in such manner as the Legislature of each state shall direct, to meet in Congress on the first Monday in November in every year, with a power reserved to each state to recall its delegates, or any of them, at any time within the year, and to send others in their stead, for the remainder of the year.

2. No state shall be represented in Congress by less than two, nor more than seven members; and no person shall be capable of being a delegate for more than three years, in any term of six years; nor shall any person, being a delegate, be capable of holding any office under the United States, for which he, or any other, for his benefit, receives any salary, fees, or emolument, of any kind.

3. Each state shall maintain its own delegates in a meeting of the states, and while they act as members of the committee of the states.

4. In determining questions in the United States, in Congress assembled, each state shall have one vote.

5. Freedom of speech and debate in Congress shall not be impeached or questioned in any court or place out of Congress; and the members of Congress shall be protected in their persons from arrests and imprisonments during the time of their going to and from, and attendance on Congress, except for treason, felony, or breach of the peace.

ARTICLE 6.

1. No state, without the consent of the United States, in Congress assembled, shall send any embassy to, or receive any embassy from, or enter into any conference, agreement, alliance, or treaty, with any king, prince, or state; nor shall any person, holding any office of profit or trust under the United States, or any of them, accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign state; nor shall the United States, in Congress assembled, or any of them, grant any title of nobility.

2. No two or more states shall enter into any treaty, confederation, or alliance whatever, between them, without the consent of the United States, in Congress assembled, specifying, accurately, the purposes for which the same is to be entered into, and how long it shall continue.

3. No state shall lay any imposts or duties which may interfere with any stipulations in treaties, entered into by the United States, in Congress assembled, with any king, prince, or state, in pursuance of any treaties, actually proposed by Congress, to the courts of France and Spain.

4. No vessels of war shall be kept up in time of peace by any state, except such number only as shall be deemed necessary by the United States, in Congress assembled, for the defence of such state, or its trade: nor shall any body of forces be kept up, by any state, in time of peace, except such number only, as in the judgment of the United States, in Congress assembled, shall be deemed requisite to garrison the forts necessary for the defence of such state; but every state shall always keep up a well-regulated and disciplined militia, sufficiently armed and accoutred, and shall provide and constantly have ready for use, in public stores, a due number of field-pieces and tents, and a proper quantity of arms, ammunition, and camp equipage.

5. No state shall engage in any war without the consent of the United States, in Congress assembled, unless such state be actually invaded by enemies, or shall have received certain advice of a resolution being formed by some nation of Indians to invade such state, and the danger is so imminent as not to admit of delay till the United States, in Congress assembled, can be consulted; nor shall any state grant commissions to any ships or vessels of war, nor letters of marque or reprisal, except it be after a declaration of war by the United States, in Congress assembled, and then only against the kingdom or state, and the subjects thereof, against which war has been so declared, and under such regulations as shall be established by the United States, in Congress assembled; unless such state be infested by pirates, in which case vessels of war may be fitted out for that occasion, and kept so long as the danger shall continue, or until the United States, in Congress assembled, shall determine otherwise.

ARTICLE 7.

1. When land forces are raised by any state, for the common defence, all officers of or under the rank of colonel, shall be appointed by the Legislature of each state respectively by whom such forces shall be raised, or in such manner as such state shall direct, and all vacancies shall be filled up by the state which first made the appointment.

ARTICLE 8.

1. All charges of war, and all other expenses that shall be incurred for

the common defence or general welfare, and allowed by the United States, in Congress assembled, shall be defrayed out of a common treasury, which shall be supplied by the several states, in proportion to the value of all land within each state, granted to or surveyed for any person, as such land and the buildings and improvements thereon shall be estimated, according to such mode as the United States, in Congress assembled, shall, from time to time, direct and appoint. The taxes for paying that proportion shall be laid and levied by the authority and direction of the Legislatures of the several states, within the time agreed upon by the United States, in Congress assembled.

ARTICLE 9.

1. The United States, in Congress assembled, shall have the sole and exclusive right and power of determining on peace and war, except in the cases mentioned in the sixth article; of sending and receiving ambassadors; entering into treaties and alliances, provided that no treaty of commerce shall be made, whereby the legislative power of the respective states shall be restrained from imposing such imposts and duties on foreigners, as their own people are subjected to, or from prohibiting the exportation or importation of any species of goods or commodities whatsoever; of establishing rules for deciding, in all cases, what captures on land or water shall be legal, and in what manner prizes taken by land or naval forces in the service of the United States shall be divided or appropriated; of granting letters of marque and reprisal in times of peace; appointing courts for the trial of piracies and felonies committed on the high seas; and establishing courts for receiving and determining finally, appeals in all cases of captures: provided that no member of Congress shall be appointed a judge of any of the said courts.

2. The United States, in Congress assembled, shall also be the last resort on appeal in all disputes and differences now subsisting, or that hereafter may arise between two or more states concerning boundary, jurisdiction, or any other cause whatever; which authority shall always be exercised in the manner following: Whenever the legislative or executive authority or lawful agent of any state in controversy with another, shall present a petition to Congress, stating the matter in question, and praying for a hearing, notice thereof shall be given, by order of Congress, to the legislative or executive authority of the other state in controversy, and a day assigned for the appearance of the parties, by their lawful agents, who shall then be directed to appoint, by joint consent, commissioners or judges, to constitute a court for hearing and determining the matter in question; but if they cannot agree, Congress shall name three persons out of each of the United States, and from the list of such persons each party shall alternately strike out one, the petitioners beginning, until the number shall be reduced to thirteen; and from that number, not less than seven, nor more than nine, names, as Congress shall direct, shall, in the presence of Congress, be drawn out by lot; and the persons whose names shall be so drawn, or any five of them, shall be commissioners or judges, to hear and finally determine the controversy, so always as a major part of the judges who shall hear the cause, shall agree in the determination: and if either party shall neglect to attend at the day appointed, without showing reasons which Congress shall judge sufficient, or being present, shall refuse to strike, the Congress shall proceed to nominate three persons out of each state, and the secretary of Congress shall strike in behalf

of such party absent or refusing ; and the judgment and sentence of the court, to be appointed in the manner before prescribed, shall be final and conclusive ; and if any of the parties shall refuse to submit to the authority of such court, or to appear or defend their claim or cause, the court shall, nevertheless, proceed to pronounce sentence, or judgment, which shall, in like manner be final and decisive ; the judgment or sentence, and other proceedings being, in either case, transmitted to Congress, and lodged among the acts of Congress, for the security of the parties concerned : provided, that every commissioner, before he sits in judgment, shall take an oath, to be administered by one of the judges of the supreme or superiour court of the state where the cause shall be tried, " well and truly to hear and determine the matter in question, according to the best of his judgment, without favour, affection, or hope of reward." Provided also, that no state shall be deprived of territory for the benefit of the United States.

3. All controversies concerning the private right of soil claimed under different grants of two or more states, whose jurisdiction, as they may respect such lands, and the states which passed such grants are adjusted, the said grants, or either of them, being at the same time claimed to have originated antecedent to such settlement of jurisdiction, shall, on the petition of either party to the Congress of the United States, be finally determined, as near as may be, in the same manner as is before prescribed for deciding disputes respecting territorial jurisdiction between different states.

4. The United States, in Congress assembled, shall also have the sole and exclusive right and power of regulating the alloy and value of coin struck by their own authority, or by that of the respective states ; fixing the standard of weights and measures throughout the United States ; regulating the trade, and managing all affairs, with the Indians, not members of any of the states : provided that the legislative right of any state, within its own limits, be not infringed or violated ; establishing and regulating postoffices from one state to another, throughout all the United States, and exacting such postage on the papers passing through the same, as may be requisite to defray the expenses of the said office ; appointing all officers of the land forces in the service of the United States, excepting regimental officers ; appointing all the officers of the naval forces, and commissioning all officers whatever in the service of the United States ; making rules for the government and regulation of the said land and naval forces, and directing their operations.

5. The United States, in Congress assembled, shall have authority to appoint a committee, to sit in the recess of Congress, to be denominated, "*A Committee of the States*," and to consist of one delegate from each state ; and to appoint such other committees and civil officers as may be necessary for managing the general affairs of the United States under their direction ; to appoint one of their number to preside : provided that no person be allowed to serve in the office of president more than one year in any term of three years ; to ascertain the necessary sums of money to be raised for the service of the United States, and to appropriate and apply the same for defraying the public expenses ; to borrow money, or emit bills on the credit of the United States, transmitting every half year to the respective states an account of the sums of money so borrowed or emitted ; to build and equip a navy ; to agree upon the number of land forces, and to make requisitions from each state for its quota, in proportion to

the number of white inhabitants in such state, which requisition shall be binding; and thereupon the Legislature of each state shall appoint the regimental officers, raise the men, clothe, arm, and equip them, in a soldierlike manner, at the expense of the United States; and the officers and men so clothed, armed, and equipped, shall march to the place appointed, and within the time agreed on by the United States, in Congress assembled; but if the United States, in Congress assembled shall, on consideration of circumstances, judge proper that any state should not raise men, or should raise a smaller number than its quota, and that any other state should raise a greater number of men than the quota thereof, such extra number shall be raised, officered, clothed, armed, and equipped in the same manner as the quota of such state, unless the Legislature of such state shall judge that such extra number cannot be safely spared out of the same, in which case they shall raise, officer, clothe, arm, and equip, as many of such extra number as they judge can be safely spared; and the officers and men so clothed, armed, and equipped, shall march to the place appointed, and within the time agreed on by the United States, in Congress assembled.

6. The United States, in Congress assembled, shall never engage in a war, nor grant letters of marque and reprisal, in time of peace, nor enter into any treaties or alliances, nor coin money, nor regulate the value thereof, nor ascertain the sums and expenses necessary for the defence and welfare of the United States, or any of them, nor emit bills, nor borrow money on the credit of the United States, nor appropriate money, nor agree upon the number of vessels of war to be built or purchased, or the number of land or sea forces to be raised, nor appoint a commander in chief of the army or navy, unless nine states assent to the same: nor shall a question or any other point, except for adjourning from day to day, be determined, unless by the votes of a majority of the United States, in Congress assembled.

7. The Congress of the United States, shall have power to adjourn to any time within the year, and to any place within the United States, so that no period of adjournment be for a longer duration than the space of six months, and shall publish the journal of their proceedings monthly, except such parts thereof relating to treaties, alliances, or military operations, as in their judgment require secrecy; and the yeas and nays of the delegates of each state, on any question, shall be entered on the journal, when it is desired by any delegate; and the delegates of a state, or any of them, at his or their request, shall be furnished with a transcript of the said journal, except such parts as are above excepted, to lay before the Legislatures of the several states.

ARTICLE 10.

1. The committee of the states, or any nine of them, shall be authorized to execute, in the recess of Congress, such of the powers of Congress as the United States, in Congress assembled, by the consent of nine states, shall, from time to time, think expedient to vest them with; provided that no power be delegated to the said committee, for the exercise of which, by the article of confederation, the voice of nine states, in the Congress of the United States assembled, is requisite.

ARTICLE 11.

1. Canada acceding to this confederation, and joining in the measures of the United States, shall be admitted into, and entitled to all the advan-

tages of this union : But no other colony shall be admitted into the same, unless such admission be agreed to by nine states.

ARTICLE 12.

1. All bills of credit emitted, moneys borrowed, and debts contracted by, or under the authority of, Congress, before the assembling of the United States, in pursuance of the present confederation, shall be deemed and considered as a charge against the United States, for payment and satisfaction whereof the said United States, and the public faith, are hereby solemnly pledged.

ARTICLE 13.

1. Every state shall abide by the determination of the United States, in Congress assembled, in all questions which by this confederation are submitted to them. And the articles of this confederation shall be inviolably observed by every state, and the union shall be perpetual; nor shall any alteration at any time hereafter be made in any of them, unless such alteration be agreed to in a Congress of the United States, and be afterwards confirmed by the Legislatures of every state.

2. And whereas it hath pleased the great Governor of the world to incline the hearts of the Legislatures we respectively represent in Congress, to approve of, and to authorize us to ratify the said articles of confederation and perpetual union, Know YE, that we, the undersigned delegates, by virtue of the power and authority to us given for that purpose, do, by these presents, in the name and in behalf of our respective constituents, fully and entirely ratify and confirm each and every of the said articles of confederation and perpetual union, and all and singular the matters and things therein contained. And we do further solemnly plight and engage the faith of our respective constituents, that they shall abide by the determinations of the United States in Congress assembled, in all questions which, by the said confederation, are submitted to them; and that the articles thereof shall be inviolably observed by the states we respectively represent, and that the union shall be perpetual. In witness whereof, we have hereunto set our hands in Congress.

New-Hampshire.

Josiah Bartlett,
John Wentworth, jr.

Massachusetts-Bay.

John Hancock,
Samuel Adams,
Elbridge Gerry,
Francis Dana,
James Lovell,
Samuel Holten.

Rhode-Island, &c.

William Ellery,
Henry Marchant,
John Collins.

Connecticut.

Roger Sherman,
Samuel Huntington,
Oliver Wolcott,
Titus Hosmer,
Andrew Adams.

New-York.

James Duane,
Francis Lewis,
William Duer,
Gouverneur Morris.

New-Jersey.

John Witherspoon,
Nathaniel Scudder.

Pennsylvania.

Robert Morris,
Daniel Roberdeau,
Jona. Bayard Smith,
William Clingan,
Joseph Reed.

Delaware.

Thomas M'Kean,
John Dickinson,
Nicholas Van Dyke.

Maryland.

John Hanson,
Daniel Carroll.

Virginia.

Richard Henry Lee,
John Banister,
Thomas Adams,
John Harvie,
Francis Lightfoot Lee.

North-Carolina.

John Penn,
Cornelius Harnett,
John Williams.

South-Carolina.

Henry Laurens,
Wm. Henry Drayton,
John Mathews,
Richard Hutson,
Thomas Heyward, jr.

Georgia.

John Walton,
Edward Telfair,
Edward Langworthy.

CONSTITUTION OF THE UNITED STATES.

WE, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

ARTICLE I.—SECTION 1.*Of the Legislative Power.*

1. All legislative powers herein granted, shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

SECTION 2.*Of the House of Representatives.*

1. The House of Representatives shall be composed of members chosen every second year by the people of the several states ; and the electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislature.

2. No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that state in which he shall be chosen.

3. Representatives and direct taxes shall be apportioned among the several states which may be included within this union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons. The actual enumeration shall be made within three years after the first meeting of the Congress of the United States, and within every subsequent term of ten years, in such manner as they shall by law direct. The number of representatives shall not exceed one for every thirty thousand, but each state shall have at least one representative ; and until such enumeration shall be made, the state of *New-Hampshire* shall be entitled to choose three ; *Massachusetts* eight ; *Rhode-Island* and *Providence Plantations* one ; *Connecticut* five ; *New-York* six ; *New-Jersey* four ; *Pennsylvania* eight ; *Delaware* one ; *Maryland* six ; *Virginia* ten ; *North-Carolina* five ; *South-Carolina* five ; and *Georgia* three.

4. When vacancies happen in the representation from any state, the executive authority thereof shall issue writs of election to fill such vacancies.

5. The House of Representatives shall choose their speaker and other officers, and shall have the sole power of impeachment.

SECTION 3.*Of the Senate.*

1. The Senate of the United States shall be composed of two senators from each state, chosen by the Legislature thereof, for six years ; and each senator shall have one vote.

2. Immediately after they shall be assembled, in consequence of the first election, they shall be divided, as equally as may be, into three

classes. The seats of the senators of the first class shall be vacated at the expiration of the second year, of the second class at the expiration of the fourth year, and of the third class at the expiration of the sixth year, so that one third may be chosen every second year; and if vacancies happen, by resignation or otherwise, during the recess of the Legislature of any state, the executive thereof may make temporary appointments until the next meeting of the Legislature, which shall then fill such vacancies.

3. No person shall be a senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States, and who shall not, when elected, be an inhabitant of that state for which he shall be chosen.

4. The vice-president of the United States shall be president of the Senate, but shall have no vote, unless they be equally divided.

5. The Senate shall choose their other officers, and also a president pro tempore, in the absence of the vice-president, or when he shall exercise the office of president of the United States.

6. The Senate shall have the sole power to try all impeachments. When sitting for that purpose, they shall be on oath or affirmation. When the president of the United States is tried, the chief justice shall preside; and no person shall be convicted without the concurrence of two-thirds of the members present.

7. Judgment in cases of impeachment shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honour, trust, or profit, under the United States; but the party convicted shall, nevertheless, be liable and subject to indictment, trial, judgment, and punishment, according to law.

SECTION 4.

Manner of Electing Members.

1. The times, places, and manner of holding elections for senators and representatives, shall be prescribed in each state by the Legislature thereof; but the Congress may, at any time, by law, make or alter such regulations, except as to the places of choosing senators.

2. The Congress shall assemble at least once in every year; and such meeting shall be on the first Monday in December, unless they shall, by law, appoint a different day.

SECTION 5.

Powers of the House.

1. Each house shall be the judge of the elections, returns, and qualifications of its own members; and a majority of each shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and may be authorized to compel the attendance of absent members, in such manner, and under such penalties, as each house may provide.

2. Each house may determine the rules of its proceedings, punish its members for disorderly behaviour, and, with the concurrence of two-thirds, expel a member.

3. Each house shall keep a journal of its proceedings, and, from time to time, publish the same, excepting such parts as may, in their judgment, require secrecy; and the yeas and nays of the members of either house, of

any question, shall, at the desire of one fifth of those present, be entered on the journal.

4. Neither house, during the session of Congress, shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which the two houses shall be sitting.

SECTION 6.

Privileges and Capacities of Members, &c.

1. The senators and representatives shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States. They shall, in all cases, except treason, felony, and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to or returning from the same; and for any speech or debate in either house, they shall not be questioned in any other place.

2. No senator or representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been created, or the emoluments whereof shall have been increased, during such time; and no person holding any office under the United States shall be a member of either house during his continuance in office.

SECTION 7.

Manner of passing Bills, Orders, &c.

1. All bills for raising revenue shall originate in the house of representatives; but the senate may propose or concur with amendments, as on other bills.

2. Every bill which shall have passed the house of representatives and the senate, shall, before it become a law, be presented to the president of the United States; if he approve, he shall sign it; but if not, he shall return it, with his objections, to that house in which it shall have originated, who shall enter the objections at large on their journal, and proceed to reconsider it. If, after such reconsideration, two thirds of that house shall agree to pass the bill, it shall be sent, together with the objections, to the other house, by which it shall likewise be reconsidered, and if approved by two-thirds of that house, it shall become a law. But in all such cases, the votes of both houses shall be determined by yeas and nays, and the names of the persons voting for and against the bill shall be entered on the journal of each house respectively. If any bill shall not be returned by the president within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law in like manner as if he had signed it, unless the Congress, by their adjournment, prevent its return, in which case it shall not be a law.

3. Every order, resolution, or vote, to which the concurrence of the senate and house of representatives may be necessary, (except on a question of adjournment,) shall be presented to the president of the United States: and before the same shall take effect, shall be approved by him, or being disapproved by him, shall be repassed by two-thirds of the senate and house of representatives, according to the rules and limitations prescribed in the case of a bill.

SECTION 8.

Powers of Congress.

The Congress shall have power—

1. To lay and collect taxes, duties, imposts, and excises; to debts, and provide for the common defence and general welfare United States; but all duties, imposts, and excises, shall be throughout the United States:
2. To borrow money on the credit of the United States:
3. To regulate commerce with foreign nations, and among the states, and with the Indian tribes:
4. To establish an uniform rule of naturalization, and uniform the subject of bankruptcies throughout the United States:
5. To coin money, regulate the value thereof, and of foreign ex fix the standard of weights and measures:
6. To provide for the punishment of counterfeiting the securit current coin of the United States:
7. To establish postoffices and post roads:
8. To promote the progress of science and useful arts, by secur limited times, to authors and inventors, the exclusive right to i spective writings and discoveries:
9. To constitute tribunals inferior to the supreme court: To de punish piracies and felonies committed on the high seas, and against the law of nations:
10. To declare war, grant letters of marque and reprisal, an rules concerning captures on land and water:
11. To raise and support armies: but no appropriation of m that use shall be for a longer term than two years:
12. To provide and maintain a navy:
13. To make rules for the government and regulation of the le naval forces:
14. To provide for calling forth the militia to execute the law: union, suppress insurrections, and repel invasions:
15. To provide for organizing, arming, and disciplining the mili for governing such part of them as may be employed in the servic United States; reserving to the states respectively, the appointi the officers, and the authority of training the militia according to cipline prescribed by Congress:
16. To exercise exclusive legislation in all cases whatsoever, ov district (not exceeding ten miles square) as may, by cession of pa states, and the acceptance of Congress, become the seat of govern the United States, and to exercise like authority over all places pur by the consent of the Legislature of the state in which the same s for the erection of forts, magazines, arsenals, dockyards, and othe ful buildings:—and,
17. To make all laws which shall be necessary and proper for c into execution the foregoing powers, and all other powers vested constitution in the government of the United States, or in any dep or officer thereof.

SECTION 9.

Limitation of the Powers of Congress.

1. The migration or importation of such persons as any of the

existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight; but a duty may be imposed on such importation not exceeding ten dollars for each person.

The privilege of the writ of habeas corpus shall not be suspended, unless when, in cases of rebellion or invasion, the public safety may require it.

No bill of attainder, or ex post facto law, shall be passed.

No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration herein before directed to be taken.

No tax or duty shall be laid on articles exported from any state. Reference shall be given by any regulation of commerce or revenue to the ports of one state over those of another; nor shall vessels bound to one state, be obliged to enter, clear, or pay duties in another.

No money shall be drawn from the treasury, but in consequence of appropriations made by law; and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time.

No title of nobility shall be granted by the United States; and no person holding any office of profit or trust under them, shall, without the consent of the Congress, accept of any present, emolument, office, or title of any kind whatever, from any king, prince, or foreign state.

ARTICLE 10.

Limitation of the Powers of the individual States.

No state shall enter into any treaty, alliance, or confederation; emit letters of marque and reprisal; coin money; emit bills of credit; or any thing but gold and silver coin a tender in payment of debts; or any bill of attainder, ex post facto law, or law impairing the obligation of contracts; or grant any title of nobility.

No state shall, without the consent of the Congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the net produce of all duties and taxes, laid by any state on imports or exports, shall be for the use of the treasury of the United States; and all such laws shall be subject to the revision and control of the Congress. No state shall, without the consent of Congress, lay any duty of tonnage, keep troops or ships of war in time of peace, enter into any agreement or compact with another state, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay.

ARTICLE 2.—SECTION 1.

The Executive Power to be vested in a President.

The executive power shall be vested in a president of the United States of America. He shall hold his office during the term of four years, together with the vice-president, chosen for the same term, be elected as follows:

Each state shall appoint, in such manner as the Legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives to which the state may be entitled in the Congress; no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector.

3. The electors shall meet in their respective states, and vote by ballot for two persons, of whom one at least shall not be an inhabitant of the same state with themselves. And they shall make a list of all the persons voted for, and of the number of votes for each; which list they shall sign and certify, and transmit sealed to the seat of government of the United States, directed to the president of the senate. The president of the senate shall, in the presence of the senate, and house of representatives, open all the certificates, and the votes shall then be counted. The person having the greatest number of votes shall be the president, if such number be a majority of the whole number of electors appointed; and if there be more than one who have such majority, and have an equal number of votes, then the house of representatives shall immediately choose, by ballot, one of them for president; and if no person have a majority, then from the five highest on the list, the said house shall, in like manner, choose the president. But, in choosing the president, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. In every case, after the choice of the president, the person having the greatest number of votes of the electors, shall be the vice-president. But if there should remain two or more who have equal votes, the Senate shall choose from them, by ballot, the vice-president.

4. The Congress may determine the time of choosing the electors, and the day on which they shall give their votes; which day shall be the same throughout the United States.

5. No person, except a natural born citizen, or a citizen of the United States at the time of the adoption of this constitution, shall be eligible to the office of president; neither shall any person be eligible to that office who shall not have attained to the age of thirty-five years, and been fourteen years a resident within the United States.

6. In case of the removal of the president from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the vice-president, and the Congress may, by law, provide for the case of removal, death, resignation, or inability, both of the president and vice-president, declaring what officer shall then act as president, and such officer shall act accordingly, until the disability be removed, or a president shall be elected.

7. The president shall, at stated times, receive for his services a compensation, which shall neither be increased nor diminished during the period for which he shall have been elected; and he shall not receive, within that period, any other emolument from the United States, or any of them.

8. Before he enter on the execution of his office, he shall take the following oath or affirmation:

9. "I do solemnly swear (or affirm) that I will faithfully execute the office of president of the United States, and will, to the best of my ability, preserve, protect, and defend, the constitution of the United States."

SECTION 2.

Powers and Duties of the President.

1. The president shall be commander in chief of the army and navy of the United States, and of the militia of the several states, when called

ie actual service of the United States ; he may require the opinion, ting, of the principal officer in each of the executive departments, any subject relating to the duties of their respective offices ; and he ave power to grant reprieves and pardons for offences against the 1 States, except in cases of impeachment.

He shall have power, by and with the advice and consent of the s, to make treaties, provided two-thirds of the senators present con- and he shall nominate, and, by and with the advice and consent of nate, shall appoint ambassadors, other public ministers, and consuls, of the supreme court, and all other officers of the United States, appointments are not herein otherwise provided for, and which e established by law. But the Congress may, by law, vest the ap- nent of such inferior officers as they think proper, in the president in the courts of law, or in the heads of departments.

The president shall have power to fill up all vacancies that may n during the recess of the Senate, by granting commissions which expire at the end of their next session.

SECTION 3.

He shall, from time to time, give to the Congress information of the of the Union, and recommend to their consideration such measures shall judge necessary and expedient ; he may, on extraordinary oc- s, convene both houses, or either of them, and, in case of disagree- between them, with respect to the time of adjournment, he may n them to such time as he shall think proper ; he shall receive am- lators and other public ministers ; he shall take care that the laws hfully executed ; and shall commission all the officers of the Uni- ates.

SECTION 4.

The president, vice-president, and all civil officers of the United , shall be removed from office on impeachment for, and conviction ason, bribery, or other high crimes and misdemeanors.

ARTICLE 3.—SECTION 1.

Of the Judicial Power.

The judicial power of the United States shall be vested in one su- : court, and in such inferior courts as the Congress may, from time e, ordain and establish. The judges, both of the supreme and in- r courts, shall hold their offices during good behaviour : and shall, at l times, receive for their services a compensation, which shall not be ished during their continuance in office.

SECTION 2.

Of the extent of the Judicial Power.

The judicial power shall extend to all cases in law and equity, aris- der this constitution, the laws of the United States, and treaties , or which shall be made, under their authority : to all cases affect- abassadors, other public ministers, and consuls ; to all cases of admi- and maritime jurisdiction ; to controversies to which the United s shall be a party ; to controversies between two or more states, be-

tween a state and citizens of another state, between citizens of different states, between citizens of the same state claiming lands under grants of different states, and between a state, or the citizens thereof, and foreign states, citizens, or subjects.

2. In all cases affecting ambassadors, other public ministers and consuls, and those in which a state shall be party, the supreme court shall have original jurisdiction. In all the other cases before mentioned, the supreme court shall have appellate jurisdiction, both as to law and fact, with such exceptions, and under such regulations, as the Congress shall make.

3. The trial of all crimes, except in cases of impeachment, shall be by jury, and such trial shall be held in the state where the said crimes shall have been committed; but when not committed within any state, the trial shall be at such place or places as the Congress may by law have directed.

SECTION 3.

Of trial of all Crimes of Treason.

1. Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

2. The Congress shall have power to declare the punishment of treason; but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attainted.

ARTICLE 4.—SECTION 1.

Faith to be given to Public Acts, &c.

1 Full faith and credit shall be given in each state to the public acts, records, and judicial proceedings of every other state. And the Congress may, by general laws, prescribe the manner in which such acts, records, and proceedings, shall be proved, and the effect thereof.

SECTION 2.

Privileges of Citizens, &c.

1. The citizens of each state shall be entitled to all privileges and immunities of citizens in the several states.

2. A person charged in any state with treason, felony, or other crime, who shall flee from justice, and be found in another state, shall, on demand of the executive authority of the state from which he fled, be delivered up, to be removed to the state having jurisdiction of the crime.

3. No person held to service or labour in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour; but shall be delivered up on claim of the party to whom such service or labour may be due.

SECTION 3.

New States may be admitted.

1. New states may be admitted by the Congress into this Union; but no new state shall be formed or erected within the jurisdiction of any

other state, nor any state be formed by the junction of two or more states, or parts of states, without the consent of the Legislatures of the states concerned, as well as of the Congress.

2. The Congress shall have power to dispose of, and make all needful rules and regulations respecting the territory or other property belonging to the United States; and nothing in this constitution shall be so construed as to prejudice any claims of the United States, or of any particular state.

SECTION 4.

Protection of the States by Union.

1. The United States shall guarantee to every state in this union a republican form of government, and shall protect each of them against invasion; and, on application of the Legislature, or of the executive, (when the Legislature cannot be convened,) against domestic violence.

ARTICLE 5.

Amendments to this Constitution.

1. The Congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments to this constitution: or, on the application of the Legislatures of two-thirds of the several states, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this constitution, when ratified by the Legislatures of three-fourths of the several states, or by conventions in three fourths thereof, as the one or the other mode of ratification may be proposed by the Congress; provided, that no amendment which may be made prior to the year one thousand eight hundred and eight, shall in any manner affect the first and fourth clauses in the ninth section of the first article: and that no state, without its consent, shall be deprived of its equal suffrage in the Senate.

ARTICLE 6.

Authority of this Constitution.

1. All debts contracted, and engagements entered into, before the adoption of this constitution, shall be as valid against the United States under this constitution, as under the confederation.

2. This constitution, and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby; any thing in the constitution or laws of any state to the contrary notwithstanding.

3. The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation to support this constitution: but no religious test shall ever be required as a qualification to any office or public trust under the United States.

ARTICLE 7.

Ratification of this Constitution.

1. The ratification of the conventions of nine states shall be sufficient.

for the establishment of this constitution between the states so ratifying the same.

Done in convention, by the unanimous consent of the states present, the seventeenth day of September, in the year of our Lord one thousand seven hundred and eighty-seven, and of the Independence of the United States of America the twelfth. In witness whereof, we have hereunto subscribed our names.

GEORGE WASHINGTON,

President, and Deputy from Virginia.

Daniel Carroll.

New-Hampshire,
John Langdon,
Nicholas Gilman.

Massachusetts,
Nathaniel Gorham,
Rufus King.

Connecticut,
Wm. Samuel Johnson,
Roger Sherman.

New-York,
Alexander Hamilton.

New-Jersey,
William Livingston,
David Brearly,
William Patterson,
Jonathan Dayton.

Pennsylvania,
Benjamin Franklin,
Thomas Mifflin,
Robert Morris,
George Clymer,
Thomas Fitzsimons,
Jared Ingersoll,
James Wilson,
Gouverneur Morris.

Delaware,
George Read,
Gunning Bedford, jr.
John Dickinson,
Richard Bassett,
Jacob Broom.

Maryland,
James M'Henry,
Daniel of St. Tho. Jenifer, Abraham Baldwin.

Virginia,
John Blair,
James Madison, jr.

North-Carolina,
William Blount,
Richd. Dobbs Spaight,
Hugh Williamson.

South-Carolina,
John Rutledge,
Charles C. Pinckney,
Charles Pinckney,
Pierce Butler.

Georgia.
William Few,
Daniel of St. Tho. Jenifer, Abraham Baldwin.

Attest, WILLIAM JACKSON, Secretary.

AMENDMENTS TO THE CONSTITUTION.

ARTICLE 1.

Free exercise of Religion—Freedom of the Press—Rights of Petition, &c.

1. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

ARTICLE 2.

Right to bear Arms.

1. A well regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

ARTICLE 3.

No soldier to be billeted, except, &c.

1. No soldier shall, in time of peace, be quartered in any house without the consent of the owner; nor in time of war, but in a manner to be prescribed by law.

ARTICLE 4.

Unreasonable searches prohibited.

1. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE 5.

Proceedings in criminal cases, &c.

1. No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself, nor be deprived of life, liberty or property, without due process of law; nor shall private property be taken for public use, without just compensation.

ARTICLE 6.

Mode of trial in criminal cases.

1. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favour; and to have the assistance of counsel for his defence.

ARTICLE 7.

Mode of trial in civil cases.

1. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved; and no fact tried by a jury shall be otherwise re-examined in any court of the United States, than according to the rules of the common law.

ARTICLE 8.

Bail, fines, and imprisonment.

1. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE 9.

Rights not enumerated.

1. The enumeration in the constitution of certain rights, shall not be construed to deny or disparage others retained by the people.

ARTICLE 10.

Powers reserved to the People.

1. The powers not delegated to the United States by the constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

ARTICLE 11.

The Judicial Power limited.

1. The judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against of the United States by citizens of another state, or by citizens or subjects of any foreign state.

ARTICLE 12.

Meeting of the Electors of President and Vice-President.

1. The electors shall meet in their respective states, and vote by ballot for president and vice-president, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as president, and in distinct ballots the person voted for as vice-president; and they shall make distinct lists of all persons voted for as president, and of all persons voted for as vice-president, and of the number of votes for each, which lists they shall sign and seal, and transmit sealed to the seat of the government of the United States directed to the president of the Senate; the president of the Senate in the presence of the Senate and House of Representatives, open the certificates, and the votes shall then be counted: the person having the greatest number of votes for president, shall be the president, if he have a majority of the whole number of electors appointed; if no person have such majority, then from the persons having the highest numbers, not exceeding three, on the list of those voted for as president, the House of Representatives shall choose immediately, by ballot, the president.

2. But, in choosing the president, the votes shall be taken by states, the representation from each state having one vote; a quorum for the purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. If the House of Representatives shall not choose a president whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the vice-president shall act as president, as in the case of the death or other constitutional disability of the president.

3. The person having the greatest number of votes as vice-president shall be the vice-president, if such number be a majority of the whole number of electors appointed; and if no person have a majority, from the two highest members on the list, the Senate shall choose the vice-president: a quorum for the purpose shall consist of two-thirds of the whole number of senators, and a majority of the whole number shall be necessary to a choice.

4. But no person constitutionally ineligible to the office of president shall be eligible to that of vice-president of the United States.

PREMONITION

1. THE world has seen enough of warriors and of heroes—enough of statesmen—of men who have guided armies in the field, or dictated as sages in the cabinet, for the exclusive purpose of ambition. History, from its earliest page to the present day, has offered to our contemplation only ONE WASHINGTON ; but ONE MAN, whose dangers in war, and labours in peace, were undertaken and supported with a single eye to the benefit of his country ; whose wonderful and honourable success, was the plain result of wisdom in design, and valour in execution ; whom danger never appalled, nor defeat depressed ; who, persevering in the justice of his cause, wooed victory till he won her ; who coveted no reward but the well-earned approbation of those whose interests he lived to promote ; who renounced all public honours, when they ceased to be the necessary instruments of good to the people, whose gratitude conferred them ; who, superiour to all monarchs, was content to be called an American citizen. His career of glory, through life, was untainted by crime ; and his death was felt as a loss by every individual of that community, whose political existence was the fruit of his exertions.

2. The *Farewell Address of General Washington* is the condensed result of long experience, matured reflection, and strong anxiety for the permanent prosperity of his country. His advice, concerning the great importance of maintaining, indissolubly, the federal Union—the danger of indulging too much in party feelings—the necessity of supporting public credit at home—of maintaining public faith in all our transactions with foreign nations—of encouraging foreign intercourse, free from foreign attachments, are so many lessons of prudence, which we should do well to bear in constant remembrance.

WASHINGTON'S FAREWELL ADDRESS.

Thrice happy realm ! to whom, by kindest heav'n,]
The greatest, best, and wisest MAN was giv'n ;
Who, by his prudence, peaceably maintain'd
That sacred freedom, which his sword had gain'd.
In war and peace he liv'd almost ador'd,
And left these parting counsels on record.
Let schools recite them, and let priests proclaim ; }
Let patriots tell the list'ning world his fame ; }
And parents bid their sons repeat his name.

When round your hearths, your infant offspring throng,
 To join the morning pray'r, or ev'ning song;
 When this is done, invite them to attend
 The farewell lessons of their long-tried friend,
 And open to their much lov'd country's view,
 Th' instructive page, which bids the world adieu.

FRIENDS, AND FELLOW-CITIZENS,

1. The period for a new election of a citizen, to administer the executive government of the United States, being not far distant, and the time actually arrived, when your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed, to decline being considered among the number of those out of whom a choice is to be made.

2. I beg you, at the same time, to do me the justice to be assured, that this resolution has not been taken without a strict regard to all the considerations appertaining to the relation, which binds a dutiful citizen to his country: and that, in withdrawing the tender of service, which silence, in my situation, might imply, I am influenced by no diminution of zeal for your future interest; no deficiency of grateful respect for your past kindness: but am supported by a full conviction that the step is compatible with both.

3. The acceptance of, and continuance hitherto in the office to which your suffrages have twice called me, have been a uniform sacrifice of inclination to the opinion of duty, and to a deference for what appeared to be your desire. I constantly hoped, that it would have been much earlier in my power, consistently with motives, which I was not at liberty to disregard, to return to that retirement from which I had been reluctantly drawn. The strength of my inclination to do this, previous to the last election, had even led to the preparation of an address to declare it to you; but mature reflection on the then perplexed and critical posture of our affairs with foreign nations, and the unanimous advice of persons entitled to my confidence, impelled me to abandon the idea.

4. I rejoice that the state of your concerns, external as well as internal, no longer renders the pursuit of inclination incompatible with the sentiment of duty or propriety; and am persuaded, whatever partiality may be retained for my services, that, in the present circumstances of our country, you will not disapprove of my determination to retire.

5. The impressions with which I first undertook the arduous trust, were explained on the proper occasion. In the discharge of this trust, I will only say, that I have, with good intentions, contributed towards the organization and administration of the government, the best exertions of which a very fallible judgment is capable. Not unconscious, in the outset, of the inferiority of any qualifications, experience in my own eyes, perhaps still more in the eyes of others, has strengthened the motives to diffidence of myself; and every day the increasing weight of years admonishes me more and more, that the shade of retirement is as necessary to me as it will be welcome. Satisfied that, if any circumstances have given peculiar value to my services, they were temporary, I have the consolation to believe, that, while choice and prudence invite me to quit the political scene, patriotism does not forbid it.

6. In looking forward to the moment which is intended to terminate

career of my public life, my feelings do not permit me to suspend the acknowledgment of that debt of gratitude which I owe to my beloved country, for the many honours it has conferred upon me; still more the steadfast confidence with which it has supported me; and for the opportunities I have thence enjoyed of manifesting my inviolable attachment, by services faithful and persevering, though in usefulness unequal to equal. If benefits have resulted to our country from these services, let rays be remembered, to our praise, and as an instructive example in annals, that, under circumstances, in which the passions, agitated in every direction, were liable to mislead, amidst appearances sometimes illusory—vicissitudes of fortune often discouraging—in situations, in which, not unfrequently, want of success has countenanced the spirit of despondency—the constancy of your support was the essential prop of the system, and a guarantee of the plans, by which they were effected. Profoundly penetrated with this idea, I shall carry it with me to my grave, as an incitement to unceasing vows, that Heaven may continue to you the choicest tokens of its beneficence; that your union and brotherly affection may be perpetual; that the free constitution, which is the work of our hands, may be sacredly maintained; that its administration, in every department, may be stamped with wisdom and virtue; that, in fine, the happiness of the people of these states, under the auspices of liberty, may be made complete, by so careful a preservation, and so prudent a use of this blessing, as will acquire to them the glory of recommending it to the applause, the affection, and adoption, of every nation which is yet unborn to it.

Here, perhaps, I ought so stop. But a solicitude for your welfare, which cannot end but with my life, and the apprehension of danger, natural to that solicitude, urge me, on an occasion like the present, to offer you solemn contemplation, and to recommend to your frequent review, sentiments, which are the result of much reflection, of no inconsiderable observation, and which appear to me all important to the permanent felicity as a people. These will be offered to you with the freedom, as you can only feel in them the disinterested warnings of a friend, who can possibly have no personal motive to bias his counsel. Nor can I forget, as an encouragement to it, your indulgent reception of my sentiments on a former, and not dissimilar, occasion. Interwoven as is the love of liberty with every ligament of your system, no recommendation of mine is necessary to fortify or confirm the sentiment.

The unity of government, which constitutes you one people, is also dear to you. It is justly so; for it is a main pillar in the edifice of real independence; the support of your tranquillity at home, your safety abroad; of your safety; of your prosperity; of that very liberty which you so highly prize. But as it is easy to foresee, that, from different causes, and from different quarters, much pains will be taken, many measures employed, to weaken in your minds the conviction of this truth; as is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national Union, to collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and

prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest, even to a suspicion that it can, in any event, be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

10. For this you have every inducement of sympathy and interest. Citizens, by birth or choice, of a common country, that country has a right to concentrate your affections. The name of AMERICAN, which belongs to you, in your national capacity, must always exalt the just pride of patriotism, more than any appellation derived from local discriminations. With slight shades of difference, you have the same religion, manners, habits, and political principles. You have, in a common cause, fought and triumphed together; the Independence and Liberty you possess are the work of joint councils, and joint efforts, of common dangers, sufferings, and successes.

11. But these considerations, however powerful they address themselves to your sensibility, are greatly outweighed by those which apply more immediately to your interest. Here every portion of our country finds the most commanding motives for carefully guarding and preserving the union of the whole.

12. The *North*, in an unrestrained intercourse with the *South*, protected by the equal laws of a common government, finds in the production of the latter, great additional resources of maritime and commercial enterprise, and precious materials of manufacturing industry. The *South*, in the same intercourse, benefitting by the agency of the *North*, sees its agriculture grow, and its commerce expand. Turning partly into its own channels the seamen of the *North*, it finds its particular navigation invigorated—and while it contributes, different ways, to nourish and increase the general mass of the national navigation, it looks forward to the protection of a maritime strength, to which itself is unequally adapted. The *East*, in a like intercourse with the *West*, already, and in the progressive improvement of interior communications, by land and water, will more and more find a valuable vent for the commodities which it brings from abroad, or manufactures at home. The *West* derives from the *East* supplies requisite to its growth and comfort; and what is, perhaps, of still greater consequence, it must, of necessity, owe the secure enjoyment of indispensable outlets for its own productions to the weight, influence, and the future maritime strength of the Atlantic side of the Union, directed by an indissoluble community of interest as one nation. Any other tenure by which the *West* can hold this essential advantage, whether derived from its own separate strength, or from an apostate and unnatural connexion with any foreign power, must be intrinsically precarious.

13. While, then, every part of our country thus feels the immediate and particular interest in Union, all the parts combined cannot fail to find in the united mass of means and efforts, greater strength, greater resource, proportionably greater security from external danger, a less frequent interruption of their peace by foreign nations; and what is of inestimable value, they derive from Union an exemption from those broils and wars between themselves, which so frequently afflict neighbouring countries, not tied together by the same government; which their own rivalry alone would be sufficient to produce, but which opposite foreign alliances, attachments, and intrigues, would stimulate and embitter. Hence, likewise, they will avoid the necessity of those overgrown military establish-

is, which, under any form of government, are inauspicious to liberty, which are to be regarded as particularly hostile to Republican Liberty. In this sense it is, that your Union ought to be considered as the prop of your liberty, and that the love of the one ought to endear to the preservation of the other.

These considerations speak a persuasive language to every reflecting and virtuous mind, and exhibit the continuance of the Union, as a primary object of patriotic desire. Is there a doubt, whether a common government can embrace so large a sphere? Let experience solve it. To to mere speculation, in such a case, were criminal. We are authorized to hope, that a proper organization of the whole, with the auxiliary of governments for the respective subdivisions, will afford a fair issue to the experiment. It is well worth a fair and full experiment.

With such powerful and obvious motives to Union, affecting all of our country, while experience shall not have demonstrated its practicability, there will always be reason to distrust the patriotism of those who, in any quarter, may endeavour to weaken its bands.

In contemplating the causes which may disturb our Union, it occurs, as a matter of serious concern, that any ground should have been furnished for characterizing parts by *Geographical* discriminations: *Northern* and *Southern*—*Atlantic* and *Western*; whence designing men may endeavour to excite a belief that there is a real difference of local interests and

. One of the expedients of party to acquire influence, within particular districts, is to misrepresent the opinions and aims of other districts. They cannot shield themselves too much against the jealousies and heart-burnings, which spring from those misrepresentations: they tend to render to each other those who ought to be bound together by fraternal affection. The inhabitants of our western country have lately had a lesson on this head: they have seen, in the negotiation by the Executive and in the unanimous ratification by the Senate, of the treaty with Great Britain, and the universal satisfaction at that event throughout the United States—a decisive proof how unfounded were the suspicions propagated among them of a policy in the general government, and in the Atlantic States, unfriendly to their interests in regard to the *Mississippi*: they have seen witnesses to the formation of two treaties, that with Great Britain, and that with Spain, which secure to them every thing they could desire, in respect to foreign relations, towards confirming their prosperity. It is not their wisdom to rely for the preservation of these advantages on the Union, by which they were procured? Will they not, henceforth be deaf to those advisers, if such there are, who would sever them from their brethren, and connect them with aliens?

To the efficacy and permanency of your Union, a government for all is indispensable. No alliances, however strict, between the States can be an adequate substitute; they must inevitably experience the lacerations and interruptions which all alliances, in all times, have experienced. Sensible of this momentous truth, you have improved upon your first essay, by the adoption of a Constitution of Government better adapted than your former for an intimate Union, and for the efficacious government of your common concerns. This Government, the offspring of your own choice, uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy, and containing within a provision for its own amendment, has a just claim to your confidence.

fluence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political systems is the right of the people to make, and to alter their Constitutions of Government. But, the Constitution, which, at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish Government, presupposes the duty of every individual to obey the established government.

17. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, controul, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force—to put in the place of the delegated will of the nation, the will of a party, often a small, but artful and enterprising, minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common councils, and modified by mutual interests.

18. However combinations, or associations of the above description, may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion.

19. Towards the preservation of your government, and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist, with care, the spirit of innovation upon its principles, however specious the pretxts. One method of assault may be to effect, in the form of the constitution, alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown. In all the changes to which you may be invited, remember that time and habit are at least as necessary to fix the true character of governments, as of other human institutions; that experience is the surest standard by which to test the real tendency of the existing constitutions of a country—that facility in changes upon the credit of mere hypothesis and opinion, exposes to perpetual change from the endless variety of hypothesis and opinion; and remember, especially, that for the efficient management of your common interests, in a country so extensive as ours, a government of as much vigour as is consistent with the perfect security of liberty, is indispensable. Liberty itself will find in such a government, with powers properly distributed and adjusted, its surest guardian. It is, indeed, little else than a name, where the government is too feeble to withstand the enterprizes of faction, to confine each member of the society within the limits prescribed by the laws, and to maintain all in the secure and tranquil enjoyment of the rights of person and property.

20. I have already intimated to you the danger of parties in the state, with particular reference to the founding of them on geographical discriminations. Let me now take a comprehensive view, and warn you

in the most solemn manner against the most baneful effects of the spirit of party, generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed: but in those of the popular form, it is seen in greatest rankness; it is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a rival despotism—But this leads at length to a more formal and permanent despotism. The disorders and miseries, which result, gradually in the minds of men to seek security, and repose in the absolute power of an individual: and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation, on the ruins of public liberty.

Without looking forward to an extremity of this kind (which needless ought not to be entirely out of sight) the common and continual mischiefs of the spirit of party are sufficient to make it the interest and duty of a wise people to discourage and restrain it.

It serves always to distract the public Councils, and enfeeble the public Administration. It agitates the Community with ill founded jealousies and false alarms: kindles the animosity of one part against another, occasions occasionally riot and insurrection. It opens the door to foreign influence and corruption, which find a facilitated access to the government itself through the channels of party passions. Thus the policy and interest of one country are subjected to the policy and will of another.

There is an opinion that parties in free countries are useful checks upon the administration of Government, and serve to keep alive the spirit of liberty. This within certain limits is probably true: and in Governments of a Monarchical cast, Patriotism may look with indulgence, with favour upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged.

From their natural tendency it is certain there will always be a danger of that spirit for every salutary purpose. And there being constant danger of excess, the effort ought to be, by force of public opinion, to regulate and assuage it. A fire not to be quenched, it demands unrelaxing vigilance to prevent its bursting into a flame, lest, instead of warming, it should consume.

It is important likewise, that the habits of thinking in a free country should inspire caution in those intrusted with its administration, to confine themselves within their respective constitutional spheres, avoid the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all departments in one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and of the propensity to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position. The necessity of reciprocal checks, by dividing and distributing into different depositories, the powers of government, has been evinced by experiments ancient and modern; and of them in our country and under our own eyes. To preserve them, it is as necessary as to institute them. It is, in the opinion of the framers

ple, the distribution or modification of the constitutional powers, be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance, in permanent evil, any partial or transient benefit, which the use can at any time yield.

25. Of all the dispositions and habits which lead to political prosperity, **RELIGION** and **MORALITY** are indispensable supports. In vain would that man claim the tributes of **PATRIOTISM**, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

26. It is substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?

27. Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion, should be enlightened.

28. As a very important source of strength, and security, cherish public credit. One method of preserving it, is to use it as sparingly as possible; avoiding occasions of expense by cultivating peace, but remember also that timely disbursements to prepare for danger, frequently prevent much greater disbursements to repel it; avoiding likewise the accumulation of debts, not only by shunning occasions of expense, but by vigorous exertions in time of peace, to discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burthen which we ourselves ought to bear. The execution of these maxims belongs to your Representatives, but it is necessary that public opinion should co-operate. To facilitate to them the performance of their duty, it is essential that you should practically bear it in mind, that towards the payment of debts there must be revenue; that to have revenue there must be taxes; that no taxes can be devised which are not more or less inconvenient and unpleasant; that the intrinsic embarrassment inseparable from the selection of the proper objects (which is always a choice of difficulties) ought to be a decisive motive for a candid construction of the conduct of the government in making it, and for a spirit of acquiescence in the measures for obtaining revenue which the public exigencies may at any time dictate.

29. Observe good faith and justice towards all nations, cultivate peace and harmony with all; religion and morality enjoin this conduct: and *can it be that good policy does not equally enjoin it?* It will be worthy

of a free, enlightened, and at no distant period, a great nation, to give to mankind the magnanimous, and too novel example, of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things, the fruits of such a plan would richly repay any temporary advantage which might be lost by a steady adherence to it? Can it be, that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! it is rendered impossible by its vices!

30. In the execution of such a plan, nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others, should be excluded: and that in place of them just and amicable feelings towards all should be cultivated. The nation, which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity, or to its affections, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another, disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasions of dispute occur. Hence frequent collisions, obstinate, envenomed, and bloody contests. The nation, prompted by ill-will and resentment, sometimes impels to war the government, contrary to the best calculations of policy. The government sometimes participates in the national propensity, and adopts through passion what reason would reject; at other times, it makes the animosity of the nation subservient to projects of hostility, instigated by pride, ambition, and other sinister, and pernicious motives. The peace often, sometimes perhaps the liberty, of nations has been the victim.

31. So, likewise, a passionate attachment of one nation for another produces a variety of evils. Sympathy for the favourite nation, facilitating the illusion that an imaginary common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter, without adequate inducement or justification. It leads also to concessions to the favourite nation, of privileges denied to others, which is apt doubly to injure the nation making the concessions, by unnecessarily parting with what ought to have been retained; and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld: And it gives to ambitious, corrupted, or deluded citizens, (who devote themselves to the favourite nation,) facility to betray, or sacrifice the interests of their country, without odium, sometimes even with popularity; gilding with the appearance of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for the public good, the base or foolish compliances of ambition, corruption, or infatuation.

32. As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent Patriot. How many opportunities do they afford to tamper with domestic factions; to practise the arts of sedition, to mislead public opinion, to influence or awe the public Councils! Such an attachment of a small or weak, towards a great and powerful nation, dooms the former to be the satellite of the latter. Against the insidious wiles of foreign influence, (I conjure you to believe me, fellow citizens,) the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign

native soil of himself, and his progenitors, for several generations ; I anticipate, with pleasing expectation, that retreat, in which I promise myself to realize, without alloy, the sweet enjoyment of partaking, in the midst of my fellow-citizens, the benign influence of good laws, and a free government—the ever favourite object of my heart, and the happy reward, as I trust, of our mutual cares, labours and dangers.

G. WASHINGTON.

UNITED STATES,
17th September, 1796.

General Washington's Resignation.

MR. PRESIDENT,

1. THE great events, on which my resignation depended, having at length taken place, I have now the honour of offering my sincere congratulations to Congress, and of presenting myself before them, to surrender into their hands the trust committed to me, and to claim the indulgence of retiring from the service of my country. Happy in the confirmation of our independence and sovereignty, and pleased with the opportunity afforded to the United States, of becoming a respectable nation, I resign with satisfaction, the appointment I accepted with diffidence ; a diffidence in my abilities, to accomplish so arduous a task, which, however, was superceded by a confidence in the rectitude of our cause, the support of the supreme power of the Union, and the patronage of Heaven.

2. The successful termination of the war has verified the most sanguine expectations ; and my gratitude for the interposition of Providence, and the assistance I have received from my countrymen, increases with every review of the momentous contest. While I repeat my obligations to the army in general, I should do injustice to my own feelings, not to acknowledge, in this place, the peculiar services and distinguished merits of the gentlemen, who have been attached to my person during the war. It was impossible the choice of confidential officers, to compose my family, should have been more fortunate.

3. Permit me, sir, to recommend, in particular, those who have continued in the service to the present moment, as worthy of the favourable notice and patronage of Congress. I consider it as an indispensable duty to close this last solemn act of my official life by commending the interests of our dearest country to the protection of ALMIGHTY GOD, and those who have the superintendence of them to his holy keeping. Having now finished the work assigned me, I retire from the great theatre of action ; and bidding an affectionate farewell to this august body, under whose orders I have so long acted, I here offer my commission, and take my leave of all the employments of public life.

Answer of Congress.

SIR,

1. THE United States in Congress assembled, receive, with emotions too affecting for utterance, the solemn resignation of the authorities under which you have led their troops with success, through a perilous and a doubtful war. Called upon by your country to defend its invaded rights, you accepted the sacred charge, before it had formed alliances, and while it was without funds, or a government to support you.

You have conducted the great military contest with wisdom and fortinvariably regarding the rights of the civil power, through all disasters changes ; you have, by the love and confidence of your fellow-citizens, ed them to display their martial genius, and transmit their fame to rity ; you have persevered till these United States, aided by a magnaniking and nation, have been enabled, under a just Providence, to close ar in freedom, safety, and independence ; on which happy event we rely join you in congratulations.

Having defended the standard of liberty, in this new world—having t a lesson useful to those who inflict, and to those who feel oppression, etire from the great theatre of action, with the blessings of your fellow-as ; but the glory of your virtues will not terminate with your military and ; it will continue to animate remotest ages. We feel, with you, obligations to the army in general, and will particularly charge our- with the interests of those confidential officers, who have attended person to this affecting moment.

We join with you in commending the interests of our country to the ction of ALMIGHTY GOD, beseeching him to dispose the hearts and of its citizens to improve the opportunity afforded them, of becom- happy and respectable nation ; and for you, we address to him our st prayers, that a life so beloved, may be fostered with all his care ; our days may be happy as they have been illustrious ; and that he ually give you that reward which this world cannot give.

Character of Washington.

GENERAL WASHINGTON, was in his 68th year when he died. The of his person was about five feet eleven inches ; his chest full ; and abs, though rather slender, well shaped and muscular. His head was in which respect he resembled the make of a great number of his rymen. His eyes were of a light grey colour ; and, in proportion to agth of his face, his nose was long. Mr. STUART, the eminent por- tainter, used to say, there were features in his face, totally different what he had ever observed in that of any other human being ; the s for the eyes, for instance, were larger than what he ever met with , and the upper part of the nose broader. All his features he ob- l, were indicative of the strongest passions ; yet, like SOCRATES, his ent, and great self-command, have always made him appear a man of rent cast, in the eyes of the world.

He always spoke with great diffidence, and sometimes hesitated for a ; but it was always to find one particularly well adapted to his mean- His language was manly and expressive. At levee, his discourse trangers turned principally upon the subject of America ; and if they een through any remarkable places, his conversation was free and ularly interesting, for he was intimately acquainted with every part of ountry. He was much more open and free in his behaviour at levee n private, and in the company of ladies still more so than when solely men.

Few persons ever found themselves for the first time in the presence neral WASHINGTON, without being impressed with a certain degree of ation and awe ; nor did those emotions subside on a closer acquaint- on the contrary, his person and deportment were such as rather d to augment them. The hard service he had seen, the important and ous offices he had filled, gave a kind of austerity to his countenance,

and a reserve to his manners; yet he was the kindest husband, the most humane master, the steadiest friend.

4. The whole range of history does not present to our view a character upon which we can dwell with such entire and unmixed admiration. The long life of General WASHINGTON is not stained with a single blot. He was indeed a man of such rare endowments, and such fortunate temperament, that every action he performed was equally exempted from the charge of vice or weakness. Whatever he said or did, or wrote, was stamped with a striking and peculiar propriety. His qualities were so happily blended, and so nicely harmonized, that the result was a great and perfect whole. The powers of his mind, and the dispositions of his heart, were admirably suited to each other. It was the union of the most consummate prudence with the most perfect moderation. His views, though large and liberal, were never extravagant; his virtues, though comprehensive and beneficent, were discriminating, judicious and practical.

5. Yet his character, though regular and uniform, possessed none of the littleness, which may sometimes belong to these descriptions of men. It formed a majestic pile, the effect of which was not impaired, but improved, by order and symmetry. There was nothing in it to dazzle by wildness, and surprise by eccentricity. It was of a higher species of moral beauty. It contained every thing great and elevated, but had no false and tinsel ornament. It was not the model cried by fashion and circumstance; its excellence was adapted to the true and just moral taste, incapable of change from the varying accidents of manners, of opinion and times. General WASHINGTON is not the idol of a day, but the hero of ages!

6. Placed in circumstances of the most difficulty, at the commencement of the American contest, he accepted that situation, which was pre-eminent in danger and responsibility. His perseverance overcame every obstacle; his moderation conciliated every opposition; his genius supplied every resource; his enlarged view could plan, revise, and improve, every branch of civil and military operation. He had the superiour courage, which can act, or forbear to act, as true policy dictates, careless of the reproaches of ignorance, either in power, or out of power. He knew how to conquer by waiting, in spite of obloquy, for the moment of victory; and he merited true praise, by despising undeserved censure. In the most arduous moments of the contest, his prudent firmness proved the salvation of the cause which he supported.

7. His conduct was, on all occasions, guided by the most pure disinterestedness. Far superiour to low grovelling motives, he seemed even to be uninfluenced by that ambition, which has justly been called the instinct of great souls. He acted ever, as if his country's welfare, and that alone, was the moving spring. His excellent mind needed not even the stimulus of ambition, or the prospect of fame. Glory was but a secondary consideration. He performed great actions, he persevered in a course of laborious utility, with an equanimity, that neither sought distinction, nor was flattered by it. His reward was in the consciousness of his own rectitude, and in the success of his patriotic efforts.

8. As the elevation to the chief power was the unbiassed choice of his countrymen, his exercise of it was agreeable to the purity of its origin. As he had neither solicited, nor usurped dominion, he had neither to contend with the opposition of rivals, nor the revenge of enemies. As his authority was undisputed, so it required no jealous precautions, no rigorous severity. His government was mild and gentle; it was beneficent and liberal; it was wise and just. His prudent administration consolidated and enlarged the *dominion of an infant Republic*. In voluntarily resigning the magistracy,

When he had filled with such distinguished honour, he enjoyed the unalloyed satisfaction of leaving to the State, he had contributed to establish, fruits of his wisdom, and the example of his virtues.

It is some consolation, amidst the violence of ambition, and the criminal thirst of power, of which so many instances occur around us, to find a character, whom it is honourable to admire, and virtuous to imitate. A saviour for the freedom of his country! A Legislator for security! A statesman for its happiness! His glories were never sullied by those excesses, into which the highest qualities are apt to degenerate. With the best virtues, he was exempt from the corresponding vices. He was a man in whom the elements were so mixed, that "Nature might have stood by all the world," and owned him as her work. His fame, bounded by no country, will be confined to no age. The character of WASHINGTON, which cotemporaries admire and venerate, will be transmitted to posterity; the memory of his virtues, while patriotism and virtue are held sacred among men, will remain undiminished.

Tomb of Washington.

Mount VERNON, the late residence of our immortal WASHINGTON, is beautifully situated on the banks of the Potomac, about eight miles below the city of Alexandria. The river glides majestically along, in a meandering course, till it approaches the territory of Washington; here it forms a bay of semi-circle, within which, on an elevated ground, stands the mansion of the departed hero. The external appearance of the edifice is by no means prepossessing; but the spacious apartments, decorated with the most superb furniture, combined with a collection of rare curiosities, excite every admiration. My attention was next called to the garden. So great a collection of plants, flowers, and shrubs, I never before witnessed. They were transported from the four quarters of the globe, and seem to vie with each other in fragrance, beauty, and loveliness. Most of the tropical fruits were brought to perfection here, by the aid of the hot house, which protects them from the chilling frost of winter.

In this little kingdom of vegetables, I could have passed days, nay weeks, pleasantly; but my conductor, eager to show all, leads me to the tomb. Can I view this interesting spot without dropping a tear of sympathy for the manes of departed greatness? My conductor removed the double door and forced open the door, which creaked on its turning hinges, as if unwilling to admit a worthless stranger. I entered the solemn silent house. Regularity was visible in the arrangement of the dead; the coffins were meticulously heaped together. "There," said my guide, "is the General—by his side sleeps the partner of his joys and sorrows—beneath, in a humble posture, (if possible) rests his aged sire—there, a beloved brother, who had treated him with parental affection. My stay in the dreary place was short. No insignia, designating the patriot from the lowest rank in the family. From the surface of the tomb I plucked a flower—it was emblematical of the man. It had already faded—its fragrance parted—its loveliness vanished. But never, no, never will I forget the sensation it occasioned. The top of the tomb, is covered with grass and trees, of considerable magnitude—the willow weeps—the cypress mourns—the hemlock sobs, but sighs in vain. Every zephyr wafts a sigh—every stranger drops a tear. In life the patriot preferred the rural field, the solitary shades of the forest, to the gilded palace. So in death he sleeps in obscurity. No sculptured stone—no monumental brass, tells where the veteran lies. But his name shall live in the memory of every American.

Extract from General Washington's Will.

1. *Item.*—To my dearly beloved wife, *Martha Washington*, I give and bequeath the use, profit, and benefit of my whole estate, real and personal, for the term of her natural life, except such parts thereof, as are specially disposed of hereafter. My improved farm in the town of Alexandria, situated on Pitt and Cameron streets, I give to her, and her heirs forever; as I also do my household and kitchen furniture, of every sort and kind, with the liquors and groceries, which may be on hand, at the time of my decease, to be used and disposed of, as she may think proper.

2. *Item.*—To the trustees, governors, or by whatsoever other name they may be designated, of the academy in the town of Alexandria, I give and bequeath, in trust, 4000 dollars, or in other words, twenty of the shares which I hold in the bank of Alexandria, towards the support of a free school, established at, and annexed to, the said academy, for the purpose of educating orphan children, or the children of such other poor and indigent persons, as are unable to accomplish it with their own means, and who, in the judgment of the trustees of the said seminary, are best entitled to the benefit of this donation.

3. Whereas it has always been a source of serious regret with me, to see the youth of these United States sent to foreign countries, for the purposes of education, often before their minds were formed, or they had imbibed any adequate ideas of the happiness of their own; contracting, too frequently, not only habits of dissipation, and extravagance, but principles unfriendly to republican government, and to the true and genuine liberties of mankind, which, thereafter, are rarely overcome. For these reasons, it has been my ardent wish, to see a plan devised, on a liberal scale, which would have a tendency to spread systematic ideas, through all parts of this rising empire; thereby to do away local attachments, and state prejudices, as far as the nature of things would, or indeed ought to admit, from our national councils. Looking anxiously forward to the accomplishment of so desirable an object, as this is, in my estimation, my mind has not been able to contemplate any plan, more likely to effect the measure, than the establishment of a University, in a central part of the United States, to which the youths of fortune and talents, from all parts thereof, might be sent for the completion of their education, in all the branches of polite literature, in the arts and sciences, in acquiring knowledge in the principles of politics and good government; and, as a matter of infinite importance, in my judgment, by associating with each other, and forming friendships in juvenile years, be enabled to free themselves, in a proper degree, from those local prejudices, and habitual jealousies, which have just been mentioned, and which, when carried to excess, are never failing sources of disquietude to the public mind, and pregnant of mischievous consequences to the country. Under these impressions,

4. *Item.*—I give and bequeath, in perpetuity, the fifty shares which I hold in the Potowmac Company, towards the endowment of a University, to be established within the limits of Columbia, under the auspices of the general government; and until such seminary is established, my further will and desire is, that the profit accruing therefrom, shall be laid out in purchasing stock in the bank of Columbia, or some other bank, at the discretion of my executors; and the dividends proceeding from the purchase of such stock are to be vested in more stock, and so on, until a sum adequate to the accomplishment of the object is obtained.

5. *Item.*—The hundred shares which I hold in the James River Company, I have given, and now confirm, in perpetuity, to, and for the use, and benefit of Liberty Hall Academy, in the county of Rockbridge, in the commonwealth of Virginia.

WASHINGTON,

The Defender of his Country, the Founder of Liberty,
THE FRIEND OF MAN.

History and Tradition are explored in vain for a parallel to his character.

In the annals of modern greatness,

HE STANDS ALONE ;

And the noblest names of antiquity lose their lustre in his
presence. Born the Benefactor of Mankind, he
united all the qualities necessary to an
illustrious career.

Nature made him great: He made himself virtuous.

Called by his Country to the defence of her Liberties, he triumphantly
vindicated the rights of humanity ; and on the pillars of

NATIONAL INDEPENDENCE

laid the foundation of a Great

REPUBLIC.

Twice invested with Supreme

Magistracy, by the voice of a Free People,

He surpassed in the Cabinet the glories of the Field ;
And voluntarily resigning the sceptre, and the sword, retired
to the shades of private life. A spectacle so new,
and so sublime, was contemplated with the most
profound admiration ; And the name of

WASHINGTON,

Adding new lustre to humanity,
resounded to the remotest regions of the Earth.

Magnanimous in Youth, glorious through Life ;

Great in Death ; his highest ambition,

THE HAPPINESS OF MANKIND :

His noblest victory,

THE CONQUEST OF HIMSELF.

Bequeathing to posterity the inheritance of his
fame, and building his monument in the
hearts of his countrymen,

HE LIVED,

The Ornament of the Eighteenth Century :

HE DIED,

Regretted by a Mourning World.

ON THE STUDY OF THE CONSTITUTION AND LAWS OF THE UNITED STATES.†

1. Let no young gentleman, who is ambitious to be considered a scholar, a statesman, or a well informed citizen, indulge in the general prejudice against the law, or suppose that its study is dry and unfruitful. A knowledge of that constitution, and of those laws, under which the people of the United States have the happiness of enjoying their freedom is immediately interesting to every citizen of America; and without that knowledge, no man, however superior may be his condition, can properly discharge the duties of public or private life.

2. To be destitute of that knowledge, in this peculiarly happy country, is to the aged a misfortune, and to the young disgraceful. No man's education is complete, until he is acquainted with the local constitutions of his native country. Without that, he cannot even judge of the title by which he holds his land, nor of the rights which he may exercise over it; nor can he well perform the important duties of an arbitrator, a juror, a representative, or a justice of the peace, or of a private citizen, when called upon to preserve good order, to suppress the idle, and encourage the industrious.

3. Happy would it be for the United States, if every man, not thoroughly acquainted with our laws and constitutions, would have the good sense and patriotism to decline being a legislator, until, like the divine, the physician, the lawyer, the merchant, and the apprentice, he could give some attention to that art, in which he is about to exercise his labour. Then might the distorted and ill shapen system of our statute law, in time cast off its fantastic defects, and assume a form of well proportioned and majestic simplicity.

4. "If there are any still wedded to monastic prejudice, who can entertain a doubt, how far this study is properly and regularly *academical*, such persons, I am afraid, either have not considered the constitution and design of an university, or else think very meanly of it. That a science which distinguishes the criterion of right and wrong; which teaches to establish the one, and prevent, punish, or redress the other; which employs in its theory, the noblest faculty of the soul, and exerts, in its practice, the cardinal virtues of the heart; a science which is universal in its use and extent, accommodated to each individual, comprehending the whole community; that a science like this should even be deemed unnecessary to be studied in the university, is a source of astonishment and concern. *ETHICS* are confessedly a branch of *academic learning*; and *JURISPRUDENCE*, or a *knowledge of the laws*, is the *principal and most perfect branch of ETHICS*."*

Of Law in General.

1. Law, in its most general sense, is a rule of action prescribed by a superior, which the inferior is bound to obey. In its confined sense, it is a rule of human action. Municipal law is a rule of civil conduct, prescribed

† The following summary of some important points of Law, which are essential to the good order and happiness of society, were drawn up, at our request, by JOSEPH D. FAY, Esq. Counsellor at Law, of this City. It contains a concise outline of the system of Jurisprudence, which unite the inhabitants of this favoured country, in the bands of society: They are the Rule of conduct for every class and denomination of men, and will be read with equal advantage, by the young and the old. It was considered that a few vacant pages could not be devoted to a more useful subject, than to these legal principles, which are necessary to be known by all, to form the moral man, and the exemplary citizen.

* Blackstone.

he superior power of a state. There is also the law of nature, the red law, and the law of nations.

The municipal law of America is composed of two parts, the *lex lata*, and the *lex non scripta*; in other words, the common law, and the *unwritten* law.

The United States exhibit the first instance, in the annals of the world, of an original written compact, formed by the free voices of individuals, binding in one bond of society. The confederated constitution is the written law of the land, as far as it goes, and is nothing more than a compact, made by the people with the governors, whom they appoint to govern them, vesting, not the powers of the people themselves, but only the powers so delegated to govern them.

The people of America are *sovereign*. All power flows from them. When they choose, they can amend, alter, destroy, and renew, the constitution. But until they do that, in their collective capacity, they are individually, and collectively, bound by that compact, and can be punished if they break it. This is a political phenomenon, unknown to every age, and the one in which we live. In England the people are not the sovereign. They cannot assemble, and alter their form of government. The sovereign power there, is the parliament; and in fact parliament is governing by the influence of the ministry, and the king.

A nation, or state, is a body politic, or a society of men, united together to promote their mutual safety and advantage, by means of their government.

From the very design that induces them to form a society, that has common interests, and ought to act in concert, it is necessary that there should be established a public authority, to order and direct what ought to be done, by each, in relation to the end or object of the association.

This political authority, in old governments, is called the *sovereignty*; in America, it is more proper to call it the "*Administration*" and not the *sovereignty*.

The constitution of the United States is the supreme law of the land. Judicial officers of the United States are bound by oath to support it.

All legislative power, granted by the constitution, is vested in congress.

The judicial power of the United States is vested in a supreme court, and in such inferior courts as congress shall establish.

The executive power is vested in a President, who is elected by the people, with the command of the army and navy, and of the militia. He has power, with consent of the senate, to make treaties; to nominate, and, with consent of the senate, to appoint, all officers of the United States, not otherwise appointed by the constitution. He is removable from office, on impeachment for, and conviction of, treason, bribery, or other high crimes or misdemeanors.

All the foregoing powers of the different branches of the United States' government, are limited and restricted, by the Constitution. And the powers of the States are limited by the same instrument. The Constitution may be amended by three fourths of the States, or a Convention assembled for that purpose.

Freedom of speech, and of the press, and free exercise of religion, together with a right of peaceably assembling, to petition the government, for redress of grievances, are all secured by the Constitution.

The right of the people to bear arms shall not be infringed.

The people shall be secure in their persons, houses, papers, and effects, from unreasonable searches.

16. No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment, or indictment of a grand jury; except in cases arising in the land or naval forces, or in the militia when in actual service, in time of war, or public danger.

17. No person shall be deprived of liberty, without due process of law; nor shall private property be taken for public use, without just compensation.

18. The right of trial by jury, and of being confronted with the witnesses, is secured to every person accused of crime; and he is entitled to the assistance of counsel for his defence.

19. The powers not delegated, by the CONSTITUTION, are reserved to the PEOPLE.

Of the Rights of Persons.

1. The rights of men in society are divided into two classes, comprehending the whole; to wit, The rights of *persons*, and the rights of *things*.

2. The rights of persons are either absolute, or relative. Absolute rights are those of personal liberty, personal security, and private property.

Personal security consists in the free enjoyment of life, limb, body, health, and reputation.

3. Relative rights are those which exist between governors and governed, or magistrates and people; or else those of a private nature, which exist between parent and child, husband and wife, master and servant, guardian and ward.

4. Personal liberty consists in the unrestrained power of locomotion. The chief safeguard of this right is the writ of *Habeas Corpus*, which is the most celebrated writ in the English law. This is a writ of right, to which every person in prison, or in any other way restrained of his liberty, is, as a matter of course, entitled, and issues from court, or from a magistrate, to any person having another in his custody, commanding him to bring up the prisoner, together with the cause of his being detained. It was for want of some such writ, that the Bastile was crowded with prisoners, detained without any cause. They had no means of bringing themselves before a magistrate, to be heard. In this country the writ lies to take away any unjust restraint in private life, between husband and wife, parent and child, master and servant, in which cases, courts and magistrates will set the persons free from any unreasonable confinement.

5. Parents are bound to maintain, protect, and educate their children; and their duties may, in some instances, be enforced by law.

6. The power of parents over their children extends to correction; and this power ceases when the child arrives at twenty one years.

7. The child owes to the parent the duties of obedience, honour, respect, and service; all which duties may be enforced by law.

Of the Rights of Things.

1. The right of dominion, claimed by man over things, is derived immediately from Deity.

2. In the early ages of society, the substance of all things was in common; but separate property is acquired by occupancy. Property occupied was deemed abandoned by death, till the right of inheritance was first introduced; and afterwards the right of devising by will enforced new modes of transmitting property in things.

3. You may acquire a separate right to the use of air, light, and water; but only to the use.

4. Things, which are the objects of property, are divided into *real* and

personal. *Real* are those of a fixed and permanent nature ; and *personal* are those of a moveable nature. The first, are lands, tenements, and hereditaments.

5. In England, all lands are held of some superior, as the king. In America, lands are held independently of any one.

6. The title, by which property in things real is held, is first, by a *mere naked possession* ; as when one disseises another ; secondly, by a right of possession ; and thirdly, by a right of property. The three titles are necessary to a complete right.

7. We acquire title by *descent*, or by *purchase*. Descent is the means whereby the heir acquires title to the lands of which his ancestor died seized. This title is vested by the operation of law ; whereas, title by purchase is created by the act of the parties.

8. In this country, lands descend to the children equally, share and share alike. In England, the male inherits before the female ; and if there are two males, the eldest son inherits. All estate by *descent* makes the heir answerable for the acts of the ancestor ; an estate by purchase does not.

9. *Forfeitures* of estates are abolished by the statute law of this state. But if there be no issue to take an estate it escheats to the state.

Of the Title to Things Real.

1. Title by *Alienation* is either by *deed*, by *record*, or by *devise* ; we have no title by *special custom* known in America.

2. A deed, is a writing, sealed, and delivered by the parties. To make a deed valid, the parties must be able to contract. The deed must be founded on sufficient consideration. The deed must be written, or printed, on parchment or paper ; and the matter in the deed must be sufficiently set forth. There must be no razures, unless a memorandum thereof be made before execution ; the seal must not be broken, or defaced ; and all the parties must concur in the delivery and taking thereof. It is usual to have two witnesses ; and the laws of some states, in the Union, require it. In this state, no such law exists ; but it is most proper to have two witnesses to all deeds.

3. Judgments, which are matters of record, bind lands in this state, for the term of ten years, after they are entered on record. Fines and recoveries are also modes of acquiring title by record.

4. Title by *devise* is an ancient mode of transferring real property. Devises of lands must be made in writing, signed by the party, or by his direction, attested and subscribed, in the presence of such party, by three or more *credible* witnesses, or else such will is *void*.

5. *Personal* property is either in possession, or action. While the individual is in actual occupancy, it is in possession. Where he hath only the right, without the occupancy, it is in *action*.

6. There is no title by *prerogative* in this country.

7. An infant, under the age of twenty one years, cannot make any contract ; nor can a married woman. But a child is of the age of discretion, to choose a guardian, make a will of personal property, contract marriage, &c. if a male, at the age of fourteen years ; if a female, at the age of twelve. Persons *non compos* and *ideots*, can make no contracts whatever.

8. A will of lands made by a *married woman* is void. She may will away her personal chattels by her husband's assent.

9. A will is a legal declaration of a man's intentions, which he wills to be performed after his death ; and it may be written, or nuncupative. The first being committed to writing, with all due solemnities ; the other merely

verbal, and declared in *extremis* ; as by a sailor on a wreck, or a soldier dying on battle ground. A codicil is a supplement to a will ; and may also be written, or nuncupative. Wills may be avoided, by the disabilities of the parties ; by the publication of a subsequent will, or by cancelling.

10. An executor is a person appointed by a will to execute it. An administrator is a person appointed by the Surrogate, or other proper magistrate, where there is no will, or when there is a will, and the executor does not act, or the testator has died without appointing an executor. The magistrate must prefer the nearest kindred to be administrator, unless good cause be shown against it.

11. Executors and administrators must bury the deceased, prove the will, take an inventory of the estate, collect the goods and chattels, pay the debts and legacies, and distribute the residuum of estate, according to the will, or the statute of distribution.

Of Private Wrongs, and the Means of Redress.

1. Private wrongs are those which affect individuals in their individual capacity, and are called civil injuries.

2. They are redressed by the mere act of the parties ; as by self defence, by recaption of property taken, by entry on the land withheld, by abatement of nuisances, or by distress of money or goods, as for rent, &c.

3. Private wrongs are also redressed by the operation of law ; as by *retainer* ; as when a creditor is made executor by his debtor, he may *retain* the debt.

4. Or by *remitter* ; as where an individual ousted of an estate, acquires a subsequent defective title, the law here *remits* him back to his former title.

5. But the usual course of redress for any civil injury, is by action in a court. And these actions are brought to redress, either relative rights, that is, such as relate to husband and wife, parent and child, guardian and ward, master and servant ; or absolute rights, relating to personal security, personal liberty, or private property.

6. Injuries done to the personal security, relating to life, limb, and body, are either menace, assault, battery, or mayhem ; and the civil remedy for all these injuries, is the action of *trespass, vi et armis*.

7. Injuries relating to health, as *mal praxis* by physicians, &c. and those relating to reputation ; as slander, libel, and malicious prosecution, are remedied by the action of *trespass on the case*.

8. Remedies for false imprisonment are first, by removal ; as by writ of *habeas corpus*. Writs *de odio et atia*, and *de homine replegiando*, are out of use, since the introduction of the writ of *habeas corpus*.

9. Injuries to private property, if it be personal property, and in the possession of the wrong doer, are remedied by the actions of *replevin*, *trover*, and *detinue*.

10. As if goods are wrongfully *distrained*, the party injured *replevies*, or retakes them by a writ of *replevin*. If one find goods, and refuse to deliver them to the right owner, the remedy is by action of *trover*, for things found, or for the value of them ; and if papers, or valuables, be detained, the remedy is by action of *detinue*, to recover the specific things detained. In these cases, the owner is deprived of his possession ; but in case the injury is to the personal property, while in the possession of the owner, the remedy is by action of *trespass, vi et armis*, if the injury be direct, as by entering a house ; or by action of *trespass on the case*, if the injury be indirect, as by carelessness in *driving a carriage*, or *sailing a sloop*, whereby another's property, or person is injured.

11. If the injury be to property *in action* ; as by breach of contract, express or implied, the remedy is by action of *debt, covenant, or assumpsit*.

12. If the injury be against real property, as ouster of lands ; the general remedy is by action of *ejectment*, or by *writ of right*, to try the *title*. There are other classes of injuries together with other remedies, which need not be here enumerated.

13. All these remedies are pursued, either in courts of common law, by writs, pleadings, trial by jury, judgment and execution ; or in courts of equity by bills, answers, and decrees.

14. Courts of equity, which are established to give remedy, where there is none at common law, have particular power over infants, to appoint them guardians ; they have also the custody of idiots and lunatics, the superintendence of charities, trusts, and summary powers in all bankrupt acts. Proceedings in these courts are conducted according to the civil law, and differ from common law proceedings, in the mode of proof, of trial, and in the relief given.

Of Crimes, and their Punishment.

1. Crimes may be committed by all persons possessed of free will, and sufficient understanding ; and they may be either *principals, or accessories*.

2. Crimes cognizable by the municipal law, are such as are injurious to God, and his holy religion, as blasphemy, &c. 2. Such as are offences against national law ; as piracy, &c. 3. Against the administrative power of the state ; as high treason. 4. Offences against the rights of the public ; as trade, justice, health, &c. 5. Offences derogating from the rights of individuals, affecting either their persons, habitations, or property.

3. Crimes affecting the persons of individuals, are such as destroy life ; as murder, homicide, chance medley ; there is homicide *justifiable*, as in self defence ; *excusable*, as accidental ; or *felonious*, as wilful murder.

4. Those crimes not destroying life, but which are injurious to the person, are felonious crimes, as *mayhem*, and *rape*, &c. or not felonious, as *assault and battery*, and *false imprisonment*.

5. Crimes affecting the habitations of individuals, are *arson*, or house-burning ; and *burglary*, or house-breaking in the *night-time*, with a felonious intent.

6. Crimes affecting the property, are *larceny*, and *malicious mischief* ; which are always supposed to be accompanied with a breach of the peace ; or *forgery*, which is without a breach of the peace.

7. All these crimes may be prevented, by compelling suspected persons to give general, or special cognizances to keep the peace, and be of good behaviour.

8. Or those crimes may be punished in criminal courts, by presentment, indictment, trial by petit jury, conviction, judgment and execution.

9. Cruel and unusual punishments are prohibited, by the act concerning rights.

10. Treason, murder, and *arson of an inhabited dwelling*, are punishable with death, by hanging. Rape, robbery, burglary, sodomy, maiming, breaking a dwelling, and putting some person therein in fear, forging the proof of a deed, or public securities, and counterfeiting gold and silver coin, are punished by imprisonment in the state prison for life.

11. Forging a record, charter, deed, will, note, or bill of exchange ; passing counterfeit money, or having the same with *intent* to pass it ; or having unfinished notes to fill up, and pass ; having plates for forging such notes ; are crimes punishable by imprisonment for life, or any shorter period, not less than seven years.

12. Forcibly marrying a woman against her will; acknowledging a fine, bail, &c. in another's name; poisoning where death does not ensue, within a year and a day; perjury; stealing a record; burning an *uninhabited* house; counterfeiting any deed, or will, (not affecting real estate,) bill, or note, (not negotiable,) warrant, or order, (not being a bill of exchange,) and every offence above petit larceny, not otherwise provided for, is generally punishable with imprisonment in the state prison, not exceeding fourteen years, nor less than three.

13. Petit larceny is defined to be, the stealing of goods of the value of twelve dollars and fifty cents, or under; if over that value, it is grand larceny. Petit larceny is punishable with imprisonment not exceeding three years. Convicts in New-York are sent to the penitentiary, and compelled to hard labour on the roads, or on public buildings.

Misdemeanors punishable by Fine and Imprisonment.

Disturbing an election; secreting, or taking away wrecked goods; setting woods on fire, or refusing to help to extinguish the fire; gaming; digging up dead bodies; extortion by sheriffs; tearing down notice of sheriffs' sales; concealing insolvent's estate; justifying fraudulent conveyances; unauthorized arrests in the name of another; embracing and corrupting jurors; buying or selling an office; and many others; as conspiracy to cheat, champerty, maintenance of suits, &c.

Of Witnesses, Oath, Affirmation, and Evidence.

1. Witnesses are compellable to attend courts, by process of subpoena, and attachment; and in criminal cases, they may be also held under recognizance to appear; or be committed for that purpose, if they cannot give security.

2. Persons insane cannot be witnesses; children capable of understanding an oath, and its moral obligation, may be witnesses, without regard to age.

3. Juries are judges of the extent to which witnesses are to be credited; and they are also judges both of the law, and the fact, in criminal cases.

4. Atheists, and infidels, professing no religion that bind their consciences to speak the truth, are excluded from being witnesses.

5. A Gentoo, Mahommedan, or Pagan, may be a witness, if he believe in the obligation of an oath, and be sworn according to that *form of oath*, which, according to his creed, he holds to be obligatory.

6. Quakers *affirm*, and are competent witnesses, in all cases. Persons convicted of crimes, are incompetent, unless pardoned.

7. Accomplices are admitted to testify, from a principle of public policy; as without their testimony it is not possible, in certain cases, of the worst of crimes, to detect the guilty. In such cases the accomplice confesses his guilt, testifies against his associates, and relies on the mercy of the executive power. It is in the discretion of courts to admit them or not, as they deem proper.

8. All witnesses interested in the events of a cause are to be excluded.

9. Witnesses are bound to speak the whole truth, except an attorney or counsel, who is not to reveal confidential communications made by his client. And an interpreter between the attorney or counsel, and client, receives those communications on the same conditions of secrecy.

10. To convict a man of *treason*, and of *perjury*, there must be two witnesses.

11. All evidence is either *positive*, or *presumptive*.

12. The best evidence which the case admits of must be adduced. *Hear*

say evidence is not good, except in cases of *pedigree*, as to time of birth, birth-place, or questions of custom.

13. No man is bound to give evidence against himself.

14. All proof is in reference to some fact already known and admitted. If twenty witnesses swear A. murdered B. no one would believe it, if B. be not missing.

15. One thing is, because another is not. It is not day, therefore it is night.

16. One thing is, therefore another is. The sun is risen, therefore it is day.

17. One thing is not, therefore another is. It is not night, therefore it is day.

18. One thing is not, therefore another is not. He is not rational, therefore he is not a man. These are rules by Quintilian, and are less useful than curious.

19. The king of Siam believed every thing the European Ambassador told him, until he was informed, that the rivers, and sea in Europe, were occasionally made so hard by the cold, that people could walk on them; and this story the king totally disbelieved and rejected, as repugnant to every thing which he had *known or heard of*; and the ground of his disbelief was perfectly rational; because

20. The principles of evidence are founded on what we have seen, or believe to have been passing in real life; such principles, therefore, will be adapted to the manners and habits of the times.

21. Hence it is asserted by some eminent writers on evidence, that "All proof is *arbitrary*, and depends wholly on 'the feelings of the judges.'"

22. It is *likely* several things may happen, which are not *likely*.

23. The most probable things may prove false.

23. When any given *hypothesis* explains many *phenomena*, and contradicts none; and when every other *hypothesis* is inconsistent with some of the *phenomena*, the given hypothesis is proved to be true, by the highest degree of evidence. This is the principle of evidence, on which *Sir Isaac Newton* founded his *philosophy*, in relation to the motion of the heavenly bodies.

Of Law Maxims.

Ignorantia legis neminem excusat. Ignorance of the law excuses no man from its pains and penalties. Our laws are *published*, after being *passed in public*; and every man is supposed to know them. This maxim applies not to infants of tender years, or to idiots.

2. *Religion is a chief object of the law.* An act contrary to the law of God is void. As if a law be passed, that no one shall give *alms*.

3. *Sunday is no day in Law.*

4. *A contract without any consideration is void.* A promise to give lands or money cannot be enforced, unless the promise be made for some valuable consideration.

5. *Communis error facit jus.* Common error makes right. This is established upon *custom*; because the law favoureth the common good.

6. *All that a married woman hath appertaineth to her husband.*

7. *No man can take advantage of his own wrong.*

8. *Lex neminem cogit ad impossibilia.* The law compels no one to impossibilities.

9. *Qui per alium facit, per seipsum facere videtur.* He who acts by another, is held to act by himself.

10. If my servant tell my goods to another in debt, I may suppose he

bought them of me. If I declare by my last will, that A. B. shall alien my land, and he doth so, it is my alienation by him.

11. *Consuetudo est altera lex.* Custom is a second law. But no custom should be so construed, as to enable a person to do a wrongful act.

12. When contrary laws come in question, the four following rules are to be observed.

1. The inferior law must give place to the superior.
2. The law general must yield to the law special.
3. An old law must yield to a new law. And
- 4th, Man's law to God's law.

Of the Rights of Conscience, and of the freedom of Speech, and of the Press.

1. The right of personal security, in the United States, includes not only the enjoyment of life, limb, body, health, and reputation, but also the uninterrupted enjoyment of a free conscience, in all matters respecting religion, and of opinion, in all matters of a civil nature.

2. Thus every man, in United America, may worship GOD, HIS CREATOR, in that mode which his own reason dictates, without the intervention of any human authority. The Jew and the Catholic, equally enjoy the blessing of an undisturbed religious freedom; and the cross, the rack, the inquisition, and the dungeon, can be used by neither the one nor the other. Both are alike entitled to all the privileges and honours of the government, without any of those civil incapacities, which, in all other governments, pollute the fountains of national peace.

3. "Man worships not himself, but his maker. The liberty of conscience, which he claims, is not for his own service, but for that of his God. To interfere between the worshipping being, and the great Being, who is worshipped, is not only presumptuous, but blasphemous. Who will dare to say, how God shall, or shall *not*, receive devotion from the soul he has created? Yet the *intoleration*, which declares to man the mode in which he shall worship his God, at the same time declares, that God shall receive worship in no other mode!

4. "Who art thou, vain dust and ashes! by whatever name thou art called, whether a king, a bishop; a church, or a state; a parliament, or any thing else, that obtrudest thine insignificance between the soul of man, and its Maker!

5. "In the United States may religion flourish! The people cannot be great or happy, if it does not. But let it be a better religion, than most of those which have been hitherto professed, in the world. Let it be a religion, which enforces moral obligations; not a religion, which relaxes and evades them; a religion of peace and charity, not a religion which persecutes, curses, and damns. In a word, let it be the genuine gospel of peace, lifting above the world, warming the heart with the love of God, and his creatures, and sustaining the fortitude of good men, by the assured hope of a future deliverance from death, and an infinite reward in the everlasting kingdom of our LORD and SAVIOUR."

6. Liberty of speech, and of discussion in all speculative matters, consists in the absolute, and uncontrollable right of speaking, writing, and publishing, on opinions concerning any subject, whether religious, philosophical, or political; and of inquiring into, and examining the nature of truth, whether moral, or metaphysical; the expediency, or in expediency of all public measures, with their tendency, and probable effect; the conduct of public men, and generally, every other subject, without restraint; except as to the injury of any other individual, in his person, property, or good name.

7. Thought and speech are equally the immediate gifts of the Creator;

the one being intended as the vehicle of the other. They are free in America, but in no other civilized nation.

8. When the introduction of *letters*, among men, afforded a new mode of disclosing, and the invention of the press, a more expeditious method of diffusing their sentiments, writing and printing became subjects of legal coercion. In England, before the year 1694, the freedom of the press, and the right of vending books, was restrained to very narrow limits. No book could be printed without a licence; and no one could sell books, but a licensed shopkeeper. These restrictions placed all knowledge, by the communication of books, under the control of those interested in keeping the nation in the darkness of ignorance.

9. The constitution of the United States did not provide any barrier against encroachments of that kind; and the omission gave rise to great complaints, among the states. In consequence of those complaints, the *amendment* was made, whereby it is declared, that "Congress should make no law abridging the freedom of speech, or of the press."

Of Imprisonment for Debt.

Imprisonment for debt, which is a species of slavery, exists in the United States, and is a custom opposed to the constitution, and the professed religion of the land. While the *creditor* has the power of imprisoning the *debtor*, the latter is a slave to the former. But if a man cannot sell his liberty, a creditor cannot take it from a debtor, even if the debtor assent to it, without infringing the principles of justice. No statute can alter the immutable law of God. If liberty be the gift of God, and if it be, as admitted, an unalienable right, no *misfortune* of a debtor can clothe his creditor, with a right to take away that gift. It can be forfeited only by *crime*, which *crime* must be tried by a jury, upon presentment, or indictment. The truth begins to be understood, and is rapidly making its progress in the United States. We have a law in the State of New-York, entitled, *An act for abolishing imprisonment for debt*. A similar law has lately passed the legislature of Pennsylvania. And it is to be confidently hoped, that all those statesmen of the north, who are so ready to censure their brethren of the south, for holding *black* slaves, will soon seize an opportunity, in their own states, to banish that species of *white* slavery, which exists under the law of debtor and creditor.

Of Morals, or Ethics.

1. The science of morals treats of the actions of intelligent beings, whether *right* or *wrong*; and considers the former as the object of approbation, and reward, and the latter of censure and punishment.

2. We might inquire, whether virtue consists in benevolence, in propriety, or in the pursuit of our own happiness? Is virtue recommended to us by *self love*? which points it out to us by our *interest*; or by *reason*? which proves it to be our *duty*; or by a *moral sense*? which is pleased with the beauty of virtue, and disgusted with its opposite.

3. The preservation and healthful state of the body seem to be our first object of care. Attention and foresight are necessary for providing means to satisfy our natural appetites; of procuring pleasure, and avoiding pain. The desire of being respected among our equals, is one of our strongest appetites, and the wish to obtain a fortune proceeds from that desire.

4. To secure and improve our fortune, knowledge in our profession, industry in the exercise of it, and frugality in our expenses are necessary. Prudence combined with other virtues constitutes the noblest, and the want of it combined with other vices constitutes the vilest of all characters.

5. Every person must influence the happiness of others, by his disposition, either to hurt or benefit them. Proper resentment for injustice attempted, or actually committed, is the only motive that can justify our disturbing the happiness of our neighbour.

6. A sacred regard for the happiness of others, so as not to disturb it, even when no law protects them, constitutes the character of a just man.

7. After himself, a man's family, are naturally the objects of his warmest affection. Children have our highest sympathy. Our tenderness for them is more active than our reverence and gratitude for our parents. The weakness of children interests the affections of the most brutal; while the infirmities of old age are objects of contempt to all but the good.

8. Next to the relations of parents and children, are those of brothers and sisters, and so on through all the relations of consanguinity. Their habitual intercourse produces habitual sympathy, called affection. The good and virtuous regard these ties, and the dissipated and profligate despise them.

9. Next to our relatives come those who are recommended by their personal qualities. This is founded upon approbation of an individual's conduct, confirmed by long acquaintance, and is called by the venerable and sacred name of friendship.

10. Benefactors, who have rendered us a kindness, have a natural claim upon our gratitude. Those also who are distinguished by their extraordinary situations excite our attention. As the greatly fortunate, and the greatly unfortunate; the rich and the powerful, and the poor and wretched. The peace and order of society depend on our respect for the former; the relief of human misery, on our compassion for the latter.

11. The state, or sovereignty, in which we are born and educated, is next recommended to our affection. Not only we ourselves, but all the objects of our love, our children, our parents, our relatives, our friends, our benefactors, are all comprehended in it. Every good citizen loves his country, respects its laws, and wishes to promote, by every means in his power, the welfare of the whole society, in which he lives.

12. A good man loves all mankind, because they all are under the special care of that great, benevolent, and all wise Being, who created, maintains, and directs all things, at all times, for the general good.

13. A fatherless world is the most melancholy of all reflections. The highest splendour cannot enlighten the gloom, which such an idea spreads over the imagination. Nor can the most afflicting adversity disturb the joy of the good man, under the conviction that this world has a wise and benevolent Father for its Protector and Guide.

14. From this view of a Providence, man discovers himself to be a moral agent, bound to take care of his own happiness, that of his family, his friends, and his country; making his own *interest* his *motive*, and God's *will* his *rule* of conduct. This rule is known from God's declarations in the scriptures, or by his works, denominated *the law of nature*.

15. The method of coming at the will of God, concerning any action, by the light of nature, is to inquire into the tendency of the action to promote or diminish the general happiness. It is evident, that God, when he made man, willed and wished his happiness. Every child at its sport, even the most trivial occurrence, demonstrates the finger of God.

16. Therefore, he who best promotes his own happiness, that of his family, his friends, his country, and of mankind, acts most consistently with the will of God, and thus performs, in the most perfect manner, his *moral obligations*.

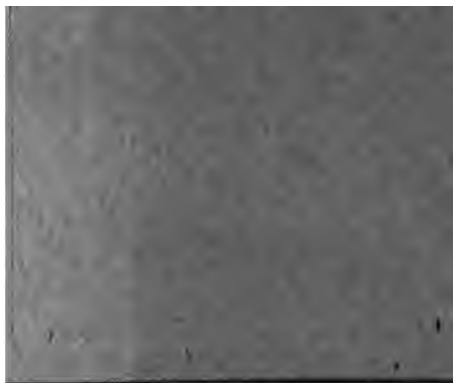
CONTENTS.

	Page.		Page.
ACE,	3	A persecuting Spirit Reproved, . . .	77
for Reading,	4	Sisterly Unity and Love, . . .	ib
uses or Points,	5	Ibrahim the Hermit and a Youth, . .	79
of the two Slides,	6	The Poor Old Man,	81
y	ib	The Victim,	82
Sounds,	ib	Albertus and his Daughter, . . .	83
iel Boy,	17	Filial Sensibility,	86
Billy Girl,	18	The Noble Basket Maker,	87
Brother and Sister,	ib	Logan, a Mingo Chief,	88
a and her Canary Bird,	19	The Compassionate Judge,	89
ittle Girl and the Lamb,	22	The Generous Negro,	90
ittle Boy and his Father,	24	The faithful American Dog, . . .	91
s and Amanda,	25	Disrespect to Parents,	92
Boy and Swallow's Nest,	27	Noble Behaviour of Scipio,	93
Junius and the fruitful Vine, . . .	29	The grateful Scholars,	95
and Edwin,	31	The Merchant and his Dog,	96
tory of Bertrand,	33	Indian Magnanimity,	97
Gardener,	36	Virtue in Humble Life,	98
ourney to Market,	37	General Putnam and the Wolf, . .	100
; People's wishes exposed,	41	Matilda and her Son,	102
our little Girls,	42	The aged Prisoner,	104
ge made Happy,	45	Androcles and the Lion,	106
estroy Pleasure by pur-	48	Pocahontas,	108
ring it too eagerly,	48	Parental Affection,	110
erested Humanity,	49	The Venetian and Turk,	111
armer and his two Sons,	ib	A Generous Mind,	118
ne and Freeport,	50	Insolent Deportment Reproved, . .	119
Young Recruit,	51	Monition to Parents,	120
tia and Virginia,	52	Arachne and Melissa,	121
gence,	53	To Parents,	122
Improvement of Time,	ib	Youth, the proper season for . . .	123
ss and Irresolution,	54	gaining Knowledge,	123
ence to Parents,	55	Execution of Crammer,	126
itude,	ib	The Spaniard and Peruvian, . . .	127
Affection,	ib	The Snow Storm,	134
emale Choice,	57	The Widow and her Son,	143
ather redeemed from	58	From a Preceptor to his Pupils, . .	146
lavery by his Son,	58	Description of Mount Etna,	149
and Yarico,	60	Eruption of Mount Vesuvius, . . .	151
trius and the Athenians,	62	Niagara River and Falls,	153
der and Septimius,	63	The Bay of Naples,	154
and his Brethren,	65	Filial Piety,	156
ious Sons,	69	Benevolence,	ib
ct due to Tutors,	ib	Speculation and Practice,	157
ity and industry rewarded,	70	Ingratitude, highly culpable, . . .	ib
en should dwell together in	71	The Four Seasons,	158
ve and harmony,	72	Charity,	159
and Hassan,	74	Health,	160
upreme Ruler of the World,	76	Gratitude,	ib
am and Lot,	ib	Mortality,	161

CONTENTS.

	Page.		Page.
Immortality,	161	Gratitude to the Supreme Being,	227
Heaven,	162	Friendship,	228
The Folly of Pride,	163	Compassion and Forgiveness,	ib
The Swiftness of Time,	165	Tenderness of Mind,	229
Slunder and Slanders,	167	Early Rising,	ib
The Ungrateful Guest,	169	The Goldfinches,	230
A true Friend,	170	Elegy to Pity,	231
True Pleasure,	171	The Sluggard,	232
The Wisdom of Providence,	172	Remember the Poor,	ib
Comforts of Religion,	173	Rural Charms,	233
Filial Piety and Obedience,	174	Unhappy close of Life,	234
Education of Youth,	177	To-morrow,	ib
Learning our own Language,	178	A kind and gentle Temper,	235
Female Education,	180	The Progress of Improvement,	ib
Monition to Children,	181	Cheerfulness,	236
Parental Example,	183	Mirth,	ib
Vision of Mirza,	184	Raillery,	237
The Earl of Strafford,	187	Joy,	ib
Founder of Christianity,	188	Love,	238
The Balance of Happiness,	189	Pity,	ib
Improvement of Time,	191	Hope,	239
The Hill of Science,	192	Hatred,	ib
Fourth of July,	194	Anger,	ib
Monition to America,	195	Revenge,	240
National Industry,	196	Reproach,	ib
Docility the Basis of Education,	198	Fear and Terrour,	ib
Eulogy on Washington,	199	Scrow,	241
Death of Washington,	200	Remorse,	242
Minot's Oration on Washington,	203	Despair,	ib
Death of Hamilton,	206	Surprise and Astonishment,	243
Pitt's Speech in Parliament,	208	Pride,	ib
Part of Hannibal's Speech,	209	Courage and Boasting,	244
Brutus on the Death of Cæsar,	210	Perplexity,	ib
Part of Cicero's Oration,	211	Vexation,	ib
Speech to Alexander,	212	Peevishness,	245
Publius Scipio's Speech,	213	Malice,	ib
Caute and his Courtiers,	215	Jealousy,	ib
The two Robbers,	ib	Columbia,	246
A Family Conversation,	216	Washington and Liberty,	247
Democritus and Heraclitus,	219	Premonition to Teachers, &c.	248
Dionysius, Pythias, and Damon,	220	Declaration of Independence,	249
Rules for Reading Verse,	222	Articles of Confederation,	252
On Scanning,	223	Constitution of the U. States,	259
PIECES IN POETRY.		Washington's Farewell Address,	271
The Doves,	224	Gen. Washington's Resignation,	282
Heavenly Wisdom,	225	Answer of Congress,	ib
A Morning in Spring,	ib	Character of Washington,	283
An Evening Hymn,	226	Tomb of Washington,	ib
The Winter's Day,	ib	Extract from Washington's	ib
Acknowledgement of Divine	227	Will,	ib
Favours,	227	Epitaph on Washington	28
		Principles of Law,	288





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